THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXIV Philadelphia, November, 1935 No. 2

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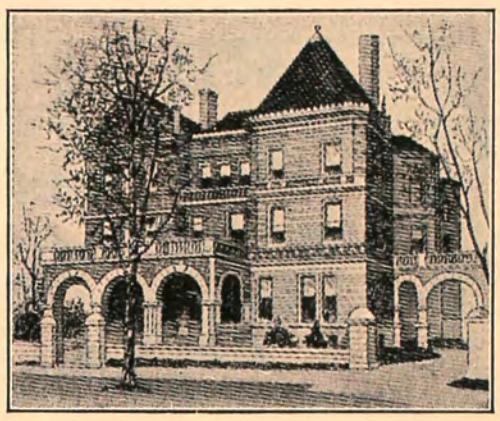

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Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXIV: NO. 2 PHILADELPHIA, NOVEMBER, 1935 Fifteen cents a copy One dollar a year

The Bishop's Message

Though somewhat delayed in starting on my vacation, I sailed from Boston on August 18th for a four weeks' trip to the Windward and Leeward Islands. It was my third tropical trip. Someone asked if Philadelphia was not warm enough for me. I replied that with their Trade winds the tropics were more comfortable than the City of Brotherly Love. Besides, there is there a wildness and beauty of scenery that cannot be found in the temperate zone. When quite young, I had read of Washington's sojourn at Barbados as his half brother was seeking relief from pulmonary trouble. I had read Robinson Crusoe and knew that his island was just across from Trinidad. Unfortunately the boat schedule did not permit a visit there. I had seen huge masses of asphalt and felt that I would like to see the vast lake from which it came. I wanted to fathom the great mystery how such enormous amounts were taken away and the lake never diminished in size. My drive out to and over that lake was an interesting adventure. The flora of St. Kitts, St. Lucia, Dominica and Grenada, left unforgettable memories. On the Sunday we spent in Demerara the thermometer on the street was 151°. They tell me it was a record even for that South America City. Our hotel was delightfully cool as the lounge was open on both sides and the winds were blowing constantly. I attended the Cathedral and Christ Church. There were about 150 at the early celebration at the Cathedral and a splendid congregation at 9.30 at Christ Church. At the latter place the music was magnificent; 90% of the congregation in each place was colored. Their devotion was intense. The Churches were cooler than in our Diocese, as their sides were slanting slats letting in goodly portions of air. I visited several other Churches and received glowing accounts of the devotion and splendid attendance at all Church services. While the Roman Churches had large buildings, the Church of England seemed to be the prevailing body. Many evidences were seen at Mont Serrat and other places of the earthquake that shook those islands on the first day of King George's Jubilee. Some Churches are still out of use. On my return to Boston I went at once to the White Mountains, where I spent a week closing my pores and getting ready for work. I am now in my beloved Diocese, among the people whom I so dearly love and doing the work, as I hope, of Him whom

> "My soul admires above
> All earthly joy and earthly love."

The last issue of THE CHURCH NEWS was devoted largely to an effort to secure help for our distressed Divinity School. Distressed, because for over three years no interest has been received from $300,000 of mortgages. The work that the School has done; its wonderful contribution to the world; and the fact that there is no diminution in the numbers seeking its direction was emphasized. I have received the following from the School:

"Out of the group of students whom we would have normally expected to carry over from last year no less than two-thirds are now with us, having refused to make any final arrangements for themselves until some final decision was reached about the School's reopening. This seems to me a worth while proof of their interest and attachment. Last year our enrollment of graduate students was 19. This year, although the books are not yet closed, we seem to be assured of at least 26, and among these there are 10 men who are in process of completing their work for higher degrees—three being scheduled for the Master's degree and seven under consideration for the Doctorate. It is a larger and more substantial schedule than we have perhaps ever had."

The professors are worthy of all praise. Last year they received no pay and this year they are volunteering their services. Arrangements are being made to pay them for last year, but this year is their gift. I hope that the conscience of the Church will be stirred to save this noble Institution. There is, however, something deeper than that, that stirs my soul. Christianity is a revealed religion resting upon historic facts. It cannot be evolved from ourselves. Our whole souls may pant and thirst for it, and go out to meet its revelation, but it is committed to the

Ministry of men. Yet, how little we seem concerned in the preparation of those men to whom is committed this everlasting Gospel. Sometimes we are quite content if our Minister is a pleasant person, a good mixer, and an agreeable speaker. Whether he is giving us the divine revelation never disturbs us.

There should be the deepest interest in the mental and spiritual development of those who are to be ambassadors for God. Every congregation should take up at least an annual offering for Theological Education and send it to our Divinity School or to some other.

We get a cheerful word from the Treasurer of the National Council. The offerings this year are in advance of last. If they continue, we shall have met at least our minimum Budget. If we could all visualize what offerings for missions mean, I am sure more and larger gifts would be made. The Church, after years of struggle, has planted her missions. If they are given up, it would take many years to regain our loss, as well as entail suffering on those heroes of the mission field, who in prosperous times are living on starvation salaries. Will every member of this Church strive to do his utmost for Missions and be sure that his gifts to this cause bear a just proportion to his expenditures for pleasures and luxuries and comforts of life. Will each member of every congregation assure himself that his Rector has been enabled to make up his promised expectation.

Just a word concerning the Forward Movement. Thousands of copies of Bible Readings and Meditations have been distributed and we believe read. It is a relief to the Bishop to say something about a great religious movement to which the dollar mark is not attached. A Committee has been appointed to present the subject to the whole Church and on December 11th Bishop Hobson, of Southern Ohio, the originator of the Movement, will give the whole day to this Diocese. I want you to remember him and the Diocese in your prayers that day. The Rev. Stanley V. Wilcox is the Convenor of the Committee on Arrangements.

PATRIOT'S GRAVE IN CHRIST CHURCH BURIAL GROUND MARKED BY MEMORIAL STONE

"In the confidence of a certain faith and with a reasonable and holy hope we dedicate this stone as a witness to the verities and values that perish not and a lowly reminder of a foremost Christian Patriot, Francis Hopkinson."

With this sentence of Dedication, a stone marker on the recently discovered last resting place of this distinguished Churchman and Patriot and one of the Signers of the Declaration of Independence, was unveiled and dedicated on October in the Fifth and Arch Streets Burial Ground of Old Christ Church. The marker which was the gift of the Society of the Descendants of the Signers, was received by the Rev. Dr. Louis C. Washburn, Rector of Old Christ Church and Honorary Chaplain-General of the Society, who officiated at the Dedication ceremonies.

The body of the Churchman and Patriot was interred in the Burial Ground 144 years ago. In the lapse of years its location became unknown. About two years through the efforts of Dr. Washburn and his Vestry the possibility of finding the bones of Francis Hopkinson in the vacant burial lot alongside the grave of Elizabeth Condy, who had been identified as a daughter of the Patriot, suggested itself. The ground was opened with great care and the remnant of a skeleton was revealed.

Dr. Oscar V. Batson, Professor of Anatomy at the Graduate School of the University of Pennsylvania, examined the bones and upon his findings all concerned were assured that at last the long search was concluded.

BISHOP ISSUES CALL FOR ARMISTICE DAY

Following is the text of a Call sent to the Clergy bidding for a special and devout observance of Armistice Day:

"In view of the present horrible menace of war and in conjunction with the Call of the Presiding Bishop to the whole Church, I hereby bid you to a special and devout observance of Armistice Day. Let us unitedly 'Lift up our hearts' to Almighty God that hostilities be averted, that aggression be overcome, that all Nations may seek peace.

"Faithfully yours,
"FRANCIS M. TAITT,
"Bishop of Pennsylvania."
September 27, 1935

In the address by Dr. Washburn at the Dedication he explained the work which had been done to locate the remains. "We may now be stimulated," he said, "to discover the remaining unidentified grave here of George Ross and Joseph Hewes."

Dr. Washburn, describing the occasion as one of more than ordinary significance, said the ancient Burial Ground, enclosing more than two acres, shelters the mortal remains of perhaps one thousand men and women who are to be forever honored as having devoted their lives to the supreme task of civil and religious liberty in the Western Continent.

Referring to the various positions of importance held by Francis Hopkinson, Dr. Washburn added:

"If the superficial public is to receive the truth about two particular events in our early national life, much remains to be done. Who was 'The Father of the American Navy?' and again, 'Who designed our Flag'? The belligerent little captain of a stout sloop who has been pedestaled in Independence Square might confess with the charming naivete of his race that he knew his master's voice when he was summoned before this first Chairman of the infant Navy Board to be disciplined for disobedience of orders, and while John Paul Jones was so galantly making his country's sea power to be reckoned with. And the gentle little needle-woman in her modest home across the way would be the first to blushingly acknowledge that she did but abricate the standard that was designed by the gifted artist to whom we are here paying honor."

BISHOP TO BE CELEBRANT IN CATHEDRAL CHAPEL ON ALL SAINTS DAY NOV. 1

The Bishop and Chapter of the Cathedral have arranged for a Celebration of the Holy Communion in St. Mary's Chapel of the Cathedral, Upper Roxborough, for All Saints Day, Friday, November 1, 11 A. M. The Bishop will be the Celebrant. It was on All Saints Day last year that the Bishop officiated at the first Celebration of the Holy Communion ever held in this unit of the Cathedral, and the service was attended by a congregation coming from many parishes and included also members of other communions.

National Council Issues "Message to the Church"

In preparation for the full participation of the congregations of all parishes in the missionary enterprise of the whole Church through this year's Every Member Canvass to open this month, the Rt. Rev. Philip Cook, President of the National Council, has forwarded to all clergy "A Message to the Church" on the situation and conditions in the Church as related to its missionary work.

The Message was drawn up and adopted at the recent meeting of the National Council and each rector and minister in charge of congregations is asked by the Council to co-operate in giving the Message the widest publicity in getting the contents before his people in ways each deems most effective.

After summarizing the situation in the Church the National Council proposes to each Diocese and parish as a guide for its corporate effort, and to every Church member as the rule of his personal endeavor the following three-fold program:

1. In terms of *Christian Discipleship*. The adoption and the realization of the aims of the Forward Movement; recognizing that at the bottom of all the weakness in our organized Christianity is the feebleness of our apprehension of Christ the Saviour and the limitations of our acceptance of the demands He makes upon us.
2. In terms of *Christian Stewardship*. The application and the prosecution of the annual Every Member Canvass, not as a mere financial campaign but as an annual event in a sustained program of education in Christian living and Christian missions.
3. In terms of *Christian Partnership*. A resolution to share whatever increase of life and wealth the new day brings. The sincere practice of this simple rule by individuals, parishes and dioceses would work a miracle for us and do as much as anything to banish all necessity for quotas and apportionments and lead us into the joy and satisfaction of a great partnership of recovery.

The Message begins with the statement that:

"The Church's life since General Convention has been marked by an increase in interest and support. It is plain that the faith and spirit of the Church are responding to the program of inspiration and education inaugurated by the Commission on the Forward Movement."

Continuing, the Message states:

"The reports submitted to the Council indicate that as yet the improvement has not proceeded far enough to provide for the degree of restoration in parochial, diocesan and general Church work which the General Convention set as a goal for this Triennium.

"It was clearly the intention of General Convention that the Church should regard the $2,700,000 Annual Budget as the base for a program of restoration; similarly that it should regard the Emergency Schedule of $2,313,118 as a 'stand still' program, and anything less as a Budget of disaster.

"Even the minimum program called for an increase of 25% over the actual contributions from the Dioceses for the Church's general work in 1934. Some Dioceses reached or exceeded this mark, yet the sum of the expectations eventually reported an advance of only nine per cent. Happily the amount needed to insure the advance of 25% was secured from individual gifts. Thus the 'stand still' program was anchored, and the payments on Expectations to September 1st would indicate that there will be no deficit in the administration of the General Church Program in 1935.

"The Council has given preliminary consideration to the Operating Budget for 1936. The officers of the Council have complied with the instructions of General Convention to secure from each Diocese the acceptance of an objective for 1936 based upon shown capacity to pay and a willingness to accept a generous share of $2,700,000.

"The results of this inquiry are frankly disappointing, if not discouraging. In spite of the improvement in the spirit and faith of the Church and in spite of the fact that the present year has brought a marked recovery in general conditions throughout the United States which is signalized by increased spending in all directions, the sum of the Objectives which the Dioceses have been willing to accept is still below the amount needed to provide for the 'stand still' program.

"We are confident that the results of the Annual Canvass will exceed the amounts represented by the Objectives tentatively assumed and that the Church can and will by its gifts for missions in 1936, advance toward the goal of restoration. However the Council feels that the Church should know that the estimated sum to be realized from these Objectives is at present $200,000 less than the amount needed to continue the present Operating Budget and $600,000 less than the amount needed to provide for the $2,700,000 Budget of Restoration."

In co-operation with both the spirit and the plans of the National Council the Diocesan Field Department is preparing a pamphlet showing Diocesan appropriations in terms of work done. It will be ready for distribution November 1st.

C. E. SNOWDEN,
Chairman.

LEAFLETS AVAILABLE

The Diocesan Field Department has on file in the Church House the following National Field Department leaflets. The material is applicable to the present situation in any given parish, and is free.

No.		Amount
2150	Gleams	100
2162	The Conservation of Spiritual Resources	200
2167	The Promise of Power	150
2168	Visiting	200
2173	No Parish Too Small to Be Canvassed	600
2174	No Pledge Too Small to Be Consecrated	1000
2176	World Opportunities	400
2177	On Every Side	500
2178	Churchman's Log Book	200

HOLY TRINITY INSTALLS CHAPEL IN PARISH HOUSE FOR SUNDAY SCHOOL USE

The Rev. Howard R. Weir, Rector of the Church of the Holy Trinity, Rittenhouse Square, at the opening of the fall session of the Sunday School on Sunday morning, October 8th, conducted the opening services in the new Chapel which has just been installed in the Parish House. The Chapel is set apart especially for the worship services of the Sunday School and is in the north alcove of the second floor room.

The Chapel furnishings are very simple, consisting of a natural grain oak-paneled Altar, behind which is hung a green velvet Dossal. A draw-curtain, closed when the Chapel is not occupied, separates it from the main room. The Rector gives the credit and many thanks for making the Chapel ready for the opening session to Miss Caroline Du Barry, Miss Elizabeth A. Jenks and Mr. Edwin Humphries.

Already several of the Sunday School pupils are serving on a Chapel Committee, providing flowers for the Altar, distributing Hymnals and Prayer Books, and doing many other things to make the worship service really a corporate act of the whole school. The Student Vestry is planning the services and hopes to encourage many of the older boys to take an active part in leading the school in worship.

Commemoration on October 7th of 150th Anniversary of Convention of 1785 Brings Call for Men with Same Courage and Daring Today

In a stirring informal address towards the close of the Commemoration in the Diocese on Monday, October 7th, of the 150th Anniversary of the Convention of 1785 and the 100th Anniversary of the Consecration of Jackson Kemper as the First Missionary Bishop of the great American Northwest, the Rt. Rev. Philip Cook, Bishop of Delaware and President of the National Council, made a ringing appeal for the same "courage and daring" today as was showwn by the men of 1785 and 1835.

Bishop Cook's address was made at the luncheon in the Penn Athletic Club, given by the Church Club, and which followed the Commemoration of the 1785 Convention in a service of the Holy Communion in historic Old Christ Church, in which sanctuary the clerical and lay deputies of 150 years ago assembled in the memorable Convention of 1785. The Rev. Dr. E. Clowes Chorley, Historiographer of the General Convention, at this service also delivered a notable address in which he outlined in considerable detail the work and achievements of the 1785 meeting.

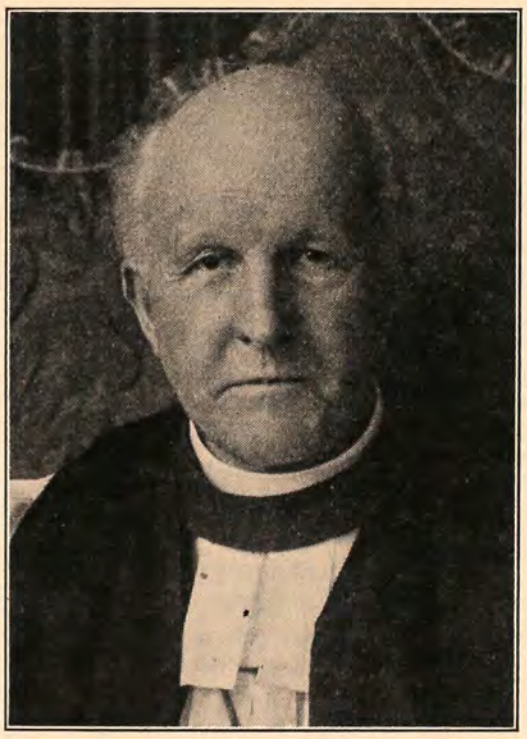
The Kemper Centennial was Commemorated in a meeting held in Christ Church Neighborhood House, following the earlier anniversary, and was under the auspices of the Clerical Brotherhood of the Diocese, and at which the Rev. Dr. Howard Morris Stuckert, Rector of the House of Prayer, spoke on "The Apostle of the Northwest."

"In striking contrast to the leaders of the historic past," declared Bishop Cook in his address at the luncheon, "the present Church has too much caution and too little daring."

"The Church today," he added, "cannot go on feeding on the past. This fact must be recognized by our parishes. In the individual congregations there must be a revival of that sense of duty to the Church as a whole which made possible the formation of the Church of 150 years ago. One of the revolutionary changes in Christian life made by the first Convention was recognition of laymen in the work of the Church. These men who were among the leaders in the 1785 Convention were broad enough in spirit to restore to the Church 'the priesthood of the laity.'"

Bishops, Presbyters and Laity from Dioceses now included in the seven states which sent clerical and lay deputies to the 1785 Convention participated in the October 7th Commemorations. The Rt. Rev. Francis M. Taitt, Bishop of the Diocese, and Ninth Bishop of the Diocese in direct line from William White, First Bishop, was the Celebrant at the Service of Holy Communion. The Rt. Rev. Paul Matthews, Bishop of New Jersey, was the Epistoler, and the Rt. Rev. Philip Cook, Bishop of Delaware, was the Gospeler.

Other Bishops included the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem; Rt. Rev. Frank W. Creighton, Suffragan Bishop of Long Island; Rt. Rev. Benjamin M. Washburn, Bishop Coadjutor of Newark; Rt. Rev. Albion W. Knight, Bishop Coadjutor of New Jersey; Rt. Rev. George W. Davenport, Bishop of Easton, and the Rt. Rev. William H. Moreland, retired Bishop of Sacramento.



Most Rev. and Rt. Hon. Cosmo Gordon Lang, Archbishop of Canterbury and Primate of All England.

Following the Creed at the Service of the Holy Communion the Rev. Dr. Louis C. Washburn, Rector of Old Christ Church, read a Greeting from the Most Rev. and Rt. Hon. Cosmo Gordon Lang, Archbishop of Canterbury and Primate of All England, to the assembled Bishops, Presbyters and Laity. This Greeting was given to Dr. Washburn to be presented at the Commemoration while he was the personal guest of the Archbishop during the summer.

The complete text of the Archbishop's Greeting is reproduced separately.

A Reply to the Greeting from Canterbury was read by Bishop Taitt, expressing the profound respect and affection of the assembled Bishops, Presbyters and Laity, for the evidence of the Primate's interest. It was subsequently signed by all the Bishops and forwarded to the Archbishop.

The Reply read as follows:

"Your gracious Greeting has been received with deep appreciation by the Bishops, Priests and Laity assembled on this seventh day of October, 1935, at Christ Church, Philadelphia, in Commemoration of the One Hundred and Fiftieth Anniversary of the significant Convention held here to reorganize the post-Revolutionary remnants of the historic Church. For approximately one hundred and fifty years preceding the Declaration of Independence, the 'Church of England' had thriven and served with immeasurable benefit to the Colonists under the nursing care of your predecessors. The unprecedented crisis precipitated by the War then confronted its leaders here and in the homeland.

"The divinely guided group of thirteen priests and twenty-six laymen representing seven of the new States wrought notably in that initial general Convention; fashioning a Constitution, anticipating the like document which is still the inviolable Charter of our Government's existence; revising the Book of Common Prayer for American usage; resolving to seek Episcopacy at the hands of Canterbury; and furthering plans for a truly General Convention of the prospective National Church.

"The blessed outcome of those adventurous undertakings was, under God, in due course brought to fruition through the magnanimous sympathy of the then Archbishop and the King and Parliament, permitting 'the consecration of persons being subjects or citizens of countries not on his Majesty's dominions.' That extraordinary manifestation of overcoming readiness to set forward the cause of Christ in the New World is gratefully recalled by us today.

"The Church in these United States is forever indebted to Canterbury. And your kind Message is a timely incitement to us to strengthen the ties between the English-speaking peoples.

"We beg your Grace to accept the assurance of our profound respect and affection for this evidence of your interest, and for the very distinguished leadership which you are giving to the entire Anglican Communion through these testing times."

Dr. Chorley's address was listened to with keen interest, and during which he paid a tribute to the leadership of Bishop White, declaring that "In a very

real sense the name of William White should be venerated as the father of the Protestant Episcopal Church in the United States of America."

An abstract of Dr. Chorley's address follows this review of the Commemoration under a separate caption.

At the Kemper Commemoration meeting in the Neighborhood House, the Rev. Dr. Edward M. Jefferys, Rector of Historic St. Peter's Church, Third and Pine streets, read a Message which was sent to the Rt. Rev. James De Wolf Perry, Presiding Bishop of the Church, and the other Bishops, Priest and Laity celebrating the Kemper Centennial in the Mid-West. It was in St. Peter's Church where Bishop Kemper was Consecrated in 1835, following twenty years of service as assistant to Bishop White, during the latter's rectorship of "The United Churches of Christ Church, St. Peter's and St. James."

The Rev. J. W. B. Stewart, Chairman of The Clerical Brotherhood, who presided at this service, introduced Dr. Stuckert. An abstract of the address by Dr. Stuckert appears elsewhere in this issue under separate caption.

The Message read by Dr. Jefferys follows:

"Beloved, Greetings:

"The Bishops, Priests and Laity assembled in Philadelphia to Commemorate the significant initial Convention of 1785, and to observe the Centennial of the Consecration of the Pioneer Missionary Bishop, Jackson Kemper, are now meeting in the Diocese of Pennsylvania in the ancient parish of Christ Church and St. Peter's, where he was ordained in 1811 and elevated to the Episcopate in 1835, after having served devotedly and effectively for twenty years under the guidance of our first great Bishop of the Anglican Succession, William White. That outstanding man of God to whom we owe so much, added to his many other contributions to the Church and Nation this: that he lured to his tutelage choicest youths, Hobart, DeLancey, Muhlenberg, Kemper, and yet more, indoctrinated them with his courageous and eager spirit to serve, sending them forth far and near to leave indelible names in the onward march of the Church.

"We join with you at this Anniversary time in high praise and hearty thanks to Almighty God for the wonderful grace and virtue declared in His servant, the intrepid Missionary to the Northwest. And we unite in invoking upon one and all a full measure of his apostolic zeal."

Among the clery and laity officially representing other Dioceses by appointment of their respective Bishops were the Rev. Dr. G. MacLaren Brydon, Secretary of the Diocese of Virginia, and Mr. Rosewell Page, of Beaver Dam, Va. Mr. Page is a direct descendant of Governor John Page who was a deputy to the 1785 Convention from Virginia. Others present in a representative capacity included the following:

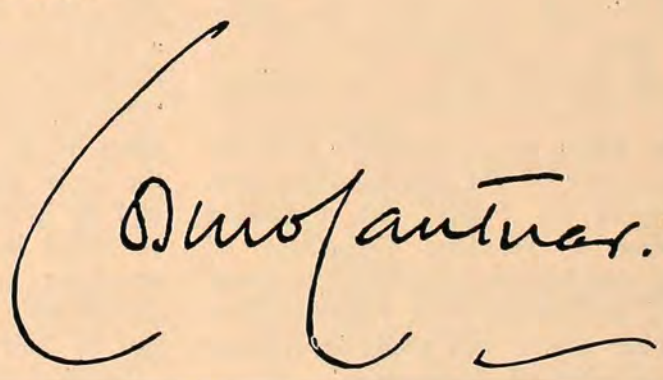
The Rev. Walter H. Stowe, Rector of historic Christ Church, New Brunswick in the Diocese of New Jersey, where steps were taken in 1784 following earlier meetings in Philadelphia, that led to the calling of the 1785 Convention; Rev. Charles L. Atwater, Rector of old Chester Parish in the Diocese of Easton, and Mr. Dudley G. Roe, of Sudlersville, Md., also representing Easton Diocese; Rev. Joseph H. Earp, Rector of Immanuel Church, New Castle, Del., and Rev. Charles A. Rantz, Rector of Ascension Church, Claymont, Del.; Rev. Charles T. Walkley, Rector of Grace Church, Orange, N. J., and the Rev. Charles K. E. Warmeling, also of Grace Church, in the Diocese of Newark; Rev. H. W. Diller, Rector of Trinity Church, Pottsville, in the Diocese of Bethlehem; Rev. Louis W. Tucker, Rector of St. James Memorial Church, Pittsburgh, in the Diocese of Pittsburgh.

The Archbishop's Greeting

Following is a reproduction of the Greeting from the Archbishop of Canterbury read by Dr. Washburn at the Commemoration of the 150th Anniversary of the 1785 Convention on October 7th in Old Christ Church.

Lambeth Palace, S. E. 1.

I have heard with great interest of the 150th Anniversary to be held this Autumn in the Diocese of Pennsylvania. I well remember my own feelings when I found myself some years ago in Christ Church, Philadelphia, with all its memories; and I willingly join in the tributes which will be offered to the ability, vision and devotion of the founder of the Diocese, Bishop White, consecrated here in 1787, and I pray that every blessing may be given to the Church in the United States in the reorganization of which he wielded so great an influence, and trust that it may have an ever increasing place of its own in making the Christian religion the chief foundation of American life.



Abstract of Commemoration Address by Rev. E. Clowes Chorley, D.D.

In his address Dr. Chorley described in detail the condition of the Colonial Churches following the close of the War of Independence. "The Church was ill equipped to meet the new day," the speaker said. "Many of the clergy had ceased to officiate and a majority of the parish churches were closed. * * * The situation was critical. The first order of the ministry was lacking. Many of the faithful were left unshepherded. Humanly speaking, without the creation of a common bond of union the Church in America was threatened with extinction."

Continuing, Dr. Chorley told of a meeting of the clergy of Maryland as early as 1780 at which the name Protestant Episcopal was adopted as the name of the Church in that State, and how, three years later the Maryland clergy adopted "A Declaration of certain fundamental Rights & Liberties of the Protestant Episcopal Church in Maryland."

Bp. White's Leadership

In succession Dr. Chorley related the steps taken by Bishop White later in 1783 to create a representative body of Churchmen in Pennsylvania, which he presented to the vestry of the "United Churches of Christ Church and St. Peters", and in which Old St. Paul's Church, now the headquarters of the Philadelphia City Mission, associated itself in appointing lay delegates for a conference. Referring to the correspondence with the Rev. Abraham Beach, Rector of Christ Church, New Brunswick, New Jersey, Dr. Chorley said:

"So it was that when the clergy and laity of Pennsylvania met on March 29, 1784, they were convinced 'that a subject of such importance ought to be taken up, if possible, with the concurrence of the Episcopalians generally in the States'. At a further meeting a Standing Committee of clergy and laity was appointed 'to correspond and confer with representatives in other States, and assist in framing an ecclesiastical government'.

"This Standing Committee went so far as to frame the fundamental principles of a Constitution. Those principles provided for a Church independent of all foregn authority, ecclesiastical or civil; the principles of the Gospel as professed by the Church of England to be maintained and liturgical worship as near as may be; the three orders of the ministry and a representative body of clergy and laity alone authorized to make canons and laws.

"To Pennsylvania therefore belongs the honor of leading in the framing of an ecclesiastical government, and especially in giving the laity an equal right with the clergy in the Councils of the Church."

New Brunswick Meeting, 1784

Describing a later meeting held in New Brunswick on May 11, 1784, concerning the Corporation for the Relief of Widows and Children of Deceased Clergymen, Dr. Chorley said advantage was taken at this meeting to consider the larger concerns of the Church in the United States. Reviewing the events between this meeting and a later meeting which was held in New York on October 6, 1784, the speaker told of the resulting call for the memorable Convention of 1785 which assembled in Philadelphia on September 27th of that year and continued in session until October 7th.

"There were notable absences," Dr. Chorley added, "Massachusetts and New England generally. But the most noteworthy absence was Connecticut, including Bishop Seabury who had returned to his diocese about six months before.. For the time being there was a breach between the Church in New England and what was known as 'the Church of the South', including Pennsylvania and New York.

Oppose Lay Representation

"The draft of the fundamental principles of the Constitution adopted in New York, the New Englanders thought violated catholic tradition. The Connecticut clergy had taken alarm at some suggestions embodied in Dr. White's celebrated pamphlet 'The Case of the Episcopal Churches Considered'. Until wiser counsel prevailed they were unalterably opposed to giving the laity a part in church government. As they caustically said to Dr. Abraham Beach, 'They thought themselves fully adequate to the business of representing the Episcopal Church in their State, and the laity did not expect, or wish to be called in as delegates on such an occasion; but would, with full confidence trust matters purely ecclesiastical to their clergy'."

Nothing daunted, Dr. Chorley said, the Convention proceeded to transact its business. The three main tasks were:

1. The Adoption of an American Book of Common Prayer.
2. The creation of a Constitution.
3.. The securing of the Episcopate in the English Succession.

The Convention on its second day appointed a committee of one clerical and one lay deputy from each State "to consider and report such changes in the Liturgy, as shall render it consistent with the American Revolution and the Constitutions of the respective States." * * *

"It is not possible here," Dr. Chorley said, "to give a detailed account of the omissions and additions recommended. Only the principal ones can be mentioned.

Changes in Liturgy

"The outstanding alteration was the omission of the Nicene and Athanasian Creeds, and the clause in the Apostle's Creed, 'He descended into Hell'. The *Benedicite* shared a like fate. Large changes were recommended in the Office of Baptism, permission being given to omit the sign of the Cross 'if particularly desired by the sponsors or parents'. Considerable liberties were taken with the Psalter. The 'cursing' verses were omitted and new Psalms were made out of selected verses from different Psalms. This, Bishop Seabury declared to be without precedent in the Christian Church and an 'unwarrantable liberty'. The Thirty-nine Articles of Religion were ruthlessly edited and reduced in number to twenty.

"The Book as recommended was approved by the Convention with the proviso 'that the said alterations be *proposed* and *recommended* to the Protestant Episcopal Church in the States from which there are deputies to this Convention'. The changes in the State prayers were binding on the Church; the alterations in the Liturgy were simply proposed and recommended; hence the name given to the Prayer Book of 1785—'The Proposed Book'. At the closing service of the Convention this Book was used in manuscript. Doctors White and William Smith and Charles H. Wharton of Delaware were charged with the responsibility of publishing the book with the addition of 'a Proper Preface or Adress'. Dr. Smith wrote the Preface; Dr. White prepared the Table of Lessons, and the volume was published in April, 1786."

Creation of Constitution

The speaker then described the creation of the Constitution as the next major task of the Conveniton. This was done by a committee of clerical and lay deputies under the chairmanship of William White and as finally adopted is in the Journal of 1785.

"It is to be remembered," Dr. Chorley added, "that, as Bishop White notes in his *Memoirs of the Church,* that these Constitutional provisions 'stood for recommendation only', for Article XI provided that before becoming effective they should be ratified 'by the Church in the different States'. Nevertheless the Convention of 1785 laid down fundamental principles which proved to be the basis of the Constitution finally adopted in 1789."

Dr. Chorley then reviewed the steps taken to send an address to the Archbishops and Bishops of the Church of England requesting them to confer the Episcopal character on such persons as should be chosen and recommended to them by the Conventions of the American Church in the respective States.

"Remembering the objections which were raised in England to the consecration of Bishop Seabury, this Convention of 1785," added Dr. Chorley, "charged the Church in each State to show that the laity, as well as the clergy, desired and would receive Bishops, and 'to make a respectful address to the civil rulers to certify that the application for the Episcopate is not contrary to the State Constitution or laws'."

Aftermath of 1785 Meeting

Addressing himself to the aftermath of the memorable assembly, Dr. Chorley said:

"The proceedings of the Convention had been followed with keen interest, especially by the Church in those States which had refrained from sending deputies — Connecticut and New England. The 'Proposed Book' was so severely criticized that, as Bishop White wrote 'the labors of the Convention had not reached their object'. Thirteen copies were sold in New York and Samuel Provoost reported that 'we should not be able to adopt the Book at present without danger of a schism', and New Jersey had to 'recognize the unreasonable and irregularity of many of the changes'. Pennsylvania and Maryland desired fundamental changes. Delaware did not even consider it. Virginia objected to the power bestowed on the ministry to repel notorious evil livers from the Sacrament of the Lord's Supper.

'There was an uneasy feeling that many of the changes indicated a weakening of faith in baptismal regeneration and priestly absolution. As might be expected, Connecticut took alarm and would hear of no Liturgical changes save in the State prayers. Addressing his diocesan Convention in 1786 Bishop Seabury remarked, 'I am persuaded, by an unprejudiced mind, some of them will be for the worse, most of them not for the better'. He feared that 'the true doctrine is left too unguarded', declaring that 'the exclusion of the Nicene and Atahanasan Creeds has alarmed the steady friends of the Church, lest the doctrine of Christ's divinity should go out with them'.

Objections Are Raised

"His fundamental objections went much deeper. Connecticut Churchmen impugned the right of a Convention, in the absence of a Bishop or Bishops, to adopt any Liturgical changes, on the ground that it was contrary to the tradition of the Church, which was government by Bishops and, Seabury added, 'this government they have degraded by lodging the chief authority in a Convention of clerical and lay delegates—making their Church Episcopal in its orders, but Presbyterian in its government'. These objections, coupled with the hesitancy of the English bench of Bishops, sealed the fate of the 'Proposed Book'."

The proposed Constitution, Dr. Chorley pointed out, fared little better than the Proposed Book. On general principles, he said it was open to the same objections leveled against the Proposed Book.

"The day of union had not yet dawned," continued the speaker. "But it was clearly approaching. In successive Conventions constitutional and liturgical changes were made which satisfied the English Bishops and prepared the way for the consecration of White and Provoost in 1787. They likewise were approved by Seabury and the Connecticut clergy. The remaining difficulty was the unwillingness of a small group, led by Bishop Provoost to recognize the validity of Seabury's Scotch consecration. This was removed by the declaration of the Convention of 1789 affirming the validity of the consecration.

Unity Finally Effected

"At the adjourned Convention of that year Seabury was present with two of his clergy and Samuel Parker represented Massachusetts, and the newly constituted House of Bishops met for the first time. It was a memorable moment when Connecticut and Massachusetts united with the other States in signing the Constitution and ratifying the American Book of Common Prayer. After six divisive years the divine head of the Church had brought its leaders to be of one mind in one house.

"Meeting as we do in this city and in this church there is one thing which ought and must be said. That is, the extraordinary debt the Church of that day, and indeed, of our own day, is under to William White, Rector of 'Christ Church and St. Peter's', and first Bishop of Pennsylvania. He had able coadjutors in William Smith of Maryland, and Samuel Parker of Massachusetts, but White was the noblest Roman of them all.

"Wise beyond his years—he was only thirty-four years of age—he was an ecclesiastical statesman of the highest order, trusted alike by the Church and the Federal Government. He was courteous, conciliatory, harmonizing discordant elements, but adamant in the defense of fundamental principles. In this day and generation few realize his formative influence in framing the Constitution of the Church. It was he who took 'incipient measures' for the organizing the Church 'out of the wreck of the Revolution'. The basic principles of our Constitution he first outlined in his pamphlet 'The Case of the Episcopal Churches Considered', published in 1782.

"In a very real sense the name of William White should be venerated as the father of the Protestant Episcopal Church in the United States."

"Other men labored and we have entered into their labors. Therefore:

"Remember
Of the thousand ages past
We are the heirs.
Today the task is ours to trim the lamps
And guard Zion's sacred towers.
So, grant us, Lord
Thy noblest works to do.
Our children may perchance
Thy glory view."

Abstract of Dr. Stuckert's Address at Kemper Commemoration

Dr. Stuckert in his address at the Kemper Commemoration drew a picture of the First Missionary Bishop as one who fulfilled the apostolic ideal to the end, and in recounting the courage with which Bishop Kemper faced the dangers and perils of the Northwest, declared in the example set by him is the great call which confronts the Church today.

In opening Dr. Stuckert addressed himself to an answer of the question which he said has often been raised as to why fifty years elapsed before the Church sent out its first Missionary Bishop. The delay, he said, is only apparent and is hardly fairly put because from the first the Church has been a missionary Church. Referring to the missionaries sent out by the S. P. G. who themselves became missionaries in many instances, the speaker pointed to Evan Evans, one of the early pastors of Old Christ Church as one who visited settlements twenty, thirty and fifty miles distant, organizing many congregations and visiting them frequently.

War Retarding Force

"It only requires a little historical imagination," he said, "to realize that

(Continued on Page 49)

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

Editor-in-Chief ..... The Rev. George Copeland
Managing Editor ..... Mr. Samuel H. Warnock
Acting Business Manager ..... Mrs. Edith Wiegand

Editorial Office—Church House of the Diocese of Pennsylvania
202 S. 19th Street, Philadelphia
Business Office—1016 Arch Street

Address all editorial correspondence to the Church House
202 S. 19th Street
Address all subscriptions and business correspondence to
"The Church News," 1016 Arch Street

TERMS:
Single Numbers ..... 15 cents
Annual Subscriptions (by mail) $1.00
25 or more copies to one address ..... Each, 50c. a year

Advertising rates on application to the Business Manager

Press of THE JOHN C. WINSTON CO., Philadelphia

GOOD-BYE MR. QUIVERFULL !

During the last few lean years one of the most common slang phrases on the lips of the hard-pressed proletariat has been, "What shall we use for money?" If the *Species* Quiverfull which the Psalmist blesses in the 127th Psalm is extinct, as our social explorers commonly report, the superintendents of our Church Schools will soon have to change that to "What shall we use for scholars?"

In one of the most populous and attractive suburbs of Philadelphia there is a rectangular area, a half mile wide by a mile long, inhabited by cultured people of moderate means, among whom are 90 families who profess allegiance to the Episcopal Church. These 90 families have only 86 children under thirty years of age living at home, and of these 86, only 46 are between the ages of three and seventeen, the period during which most children go to Sunday School. There is good reason to believe that this is not a unique neighborhood, but is typical of the suburbs and better residential districts of all our large cities.

That means, therefore, that in the ordinary parish the usual family, even if it is interested in religious education, can furnish only half a child to the Sunday School, and that unless the Rector induces lukewarm or disgruntled children to leave other schools, or picks up a few stray tots from unchurched families, he must have a much smaller school than a similar parish of a generation or two ago. What shall he use for scholars since we have said good-bye forever to Mr. Quiverfull?

Without passing judgment upon the merits or demerits of birth-control, it is obvious that every Churchman, whether he favors or opposes the practice, must adjust his thinking to its economic, social and religious consequences. And one of the most important and portentous consequences is the startling decrease in the white population of Sunday School age. Church Schools cannot grow without children, nor Confirmation classes be formed, nor can the Church be built up numerically. If our families are going to average only half a child, or even two and a half—to set an extravagantly high maximum—we shall have to be content with smaller Sunday Schools and perhaps with fewer parishes.

Everyone is familiar with the Herculean labors of the Roman clergy in their campaign to increase the size of Roman Catholic families by denouncing birth-control as an invention of the Devil. Although the tumult and the shouting have not died out, it is perfectly evident to an impartial observer that they have already lost the battle and are never likely again to turn the tide of what they believe to be the forces of evil. For when Roman Catholic parents, who have had at least a high school education, live among Protestants, as they usually do in the suburbs, their families are likely to be almost, if not altogether, as small as their heretical neighbors. Once the ordinary woman learns how to control its size, not all the anathemas of all the popes will force her to have a larger family than she thinks proper. Of course, there are exceptions, which prove the truth of the general rule, but unless educated parents are fanatically devoted to their Church or their Country, they will refuse to provide them with a host of children to be made into saints or soldiers.

Our Church, therefore, must adjust itself to a more static population. It cannot expect any great increase in the number of parishes; for, like the tide, when the shifting of population builds up a new parish in the suburbs, the same shift may force an older church in a less-favored neighborhood to close. Our most fertile fields for growth will be in the foreign missionary field and among the unchurched laboring classes at home, the latter a region where we have never made much progress. And if our Sunday Schools are to grow at all, we shall have to follow the example of the Protestant Churches, who do not lose most of their children at seventeen, but hold them in their Bible Classes until they are three score years and ten.

But Bible Classes are another story.

THE FORWARD MOVEMENT

David Livingstone is quoted as saying that we will "go anywhere, *provided it be FORWARD!*"

Critics, friendly as well as hostile, have long been pointing out the desperate plight of the Church. That She is weak and powerless in a world needing strong conviction and courageous leadership is only too often obvious. While we who *are* the Church of today in the world realize the need is desperate, surely we also know in our hearts, without any uncertainty, that it is God's will that the Church *must* go forward to meet this need with power, and that God is ready—in fact has long—too long—been waiting—to use us for the accomplishment of His purpose.

Although we have known this in our hearts and heard it often from our pulpits, there has also been a sense of futility, because there seemed to be no way, no weapons, by which we might carry this challenge

confidently into achievement in a spirit of unity.

The Forward Movement seems to us a God-given opportunity—an answer to the yearning and searching in all our hearts for the rebirth of power in the Church, the revivifying of Her life. It reminds us of the great truth that God knows only one way, and that is ever *Forward*, and that here is an opportunity to join with Him in His great onward, ever-forward, movement.

For many, the efforts of past years within our memory to stir the Church to new life, have been notable chiefly in their failure. Though opinions may greatly vary, yet the contention is not without some justification that they failed to spiritualize the Church just because they were not honestly and solely spiritual in their aim. Or, rather, shall we put it this way: that many people thought they were not.

Here is the great glory of the Forward Movement, that it aims at nothing but the rebirth of the Church, beginning and accomplishing this by the rebirth of the spiritual life of the individual. Here, at last, we begin at the centre, while too often we have walked the circumference and, of course, found in the end that it was "only walking in circles."

The challenge is before the Church and it is well that it is a challenge to the individual. The times are difficult to desperation, but, as Bishop Hobson points out, "Difficulty is the atmosphere for miracle."

Let us start with the conviction that we can go *anywhere*—provided it be *FORWARD*.

COMMUNICANT OF GRACE CHURCH, MT. AIRY, LEAVES FOR MISSIONARY FIELD

Dr. Janet Anderson, a communicant of Grace Church, Mt. Airy, who volunteered to serve as a medical missionary, and has been assigned by the National Department of Missions to the Philippines, is the first woman physician ever to have been sent to serve among the native Igorots who comprise the field in which Dr. Anderson will serve.

Dr. Anderson sailed on October 5th from Vancouver, B. C., for the Philippines and as this is being written she is still enroute. The trip usually takes about 18 days, so she should have reached the Islands about October 23rd. In the Philippines Dr. Anderson will take over the management of St. Mary the Virgin Hospital, at Sagada, succeeding there Dr. Hawkins K. Jenkins. Because she is the first woman physician to have been assigned to minister to the Igorots, the Department of Missions is eagerly awaiting the outcome. It is reported that some time elapsed before the natives were willing to accept the services of a white man physician.

In order to serve the Church in this mission field, Dr. Anderson resigned from the staff of the Woman's College Hospital and surrendered a considerable private practice. Dean Eder pays a high tribute to her as a faithful and consecrated parishioner.

STUDENT VESTRY ACTIVE AT EPISCOPAL ACADEMY

The Student Vestry at the Episcopal Academy, Overbrook, with the reopening of the school for the 1935-36 year, has resumed its activities under the direction of the Rev. Charles Martin, the school Chaplain. Already the Vestry has succeeded in obtaining a number of speakers who have addressed the student body on religious subjects. Recent speakers were the Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, and the Rev. Harvey D. Butterfield, Curate of the Good Shepherd, Rosemont.

One of the functions of the Vestry is to take turns in reading the Lesson in the Chapel service on Tuesday and Thursday morning; also serving as Sacristan and keeping in touch with the religious actions and reactions of the student body. During the past Lenten season the Vestry carried on private meditations each Wednesday morning.

NOTICE OF IMPORTANCE TO ALL PARISH WARDENS

Whenever there is any change in the financial agreement between a Vestry and the Rector or any of the Parish Clergy, and whenever any financial agreement is entered into with a new Clergyman, formal notice of the same, giving the exact particulars as to compensation, living quarters, allowances, etc., should be sent to the Church Pension Fund, 20 Exchange Place, New York. This notice ought to be sent by one of the Wardens or by the secretary of the Vestry.

In the case of Missionaries and other Clergy in the employ of the Diocese or of any Church Organization, the authorities thereof will attend to the matter.

And of course all Vestries entering into any kind of spiritual relations with a Clergyman not already associated with them, or into any new such relations with one already with them, should inform the Bishop that such a Clergyman has become Curate, Priest-in-Charge, etc., etc. In the case of a new Rector the Bishop should always be informed of the intention to elect a particular Clergyman before the formal election takes place, a Canonical requirement too often unrealized or unobserved.

F. C. HARTSHORNE,
Chairman of the Commission on Clerical Salaries and Pensions.

CHANCELLOR OF DIOCESE MAKES REPORT ON NEW STATE AMUSEMENT TAX

For the information of all parishes and organizations of our congregations attention is called to the follwing communication which has been sent to the Clergy by the Rev. Richard J. Morris, Secretary of the Diocese, in relation to the State Amusement Tax. It reads:

"The question has arisen as to the application of the Pennsylvania Amusement Tax Act to functions conducted by Church organizations.

"The Chancellor's Office reports that the Department of Revenue has agreed that a single annual permit should be taken out in the name of the Parish or Mission or Organization and that the right to exemption from the tax need be established but once.

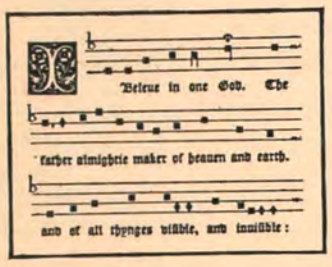
"We suggest that application be made to the Department of Revenue, Broad and Vine Streets, Philadelphia, by each Parish or Mission or Organization in its corporate name, for what is called a 'Permanent Amusement Permit.' The fee is $1.00.

"Application for exemption should then be made in respect to the first event or function to be conducted by such organization at which an admission charge of any kind is to be made. Forms for making application for exemption will be furnished by the Department of Revenue upon request. The application must be filed at least ten days before the event in question takes place. All the questions on the form are self-explanatory except No. 7, which should be filled out 'Section 18 (a) (1) (religious organization).'

"If this procedure is followed, it will be unnecessary to file repeated applications for exemption. The permit must be renewed each calendar year. The renewal fee is $1.00.

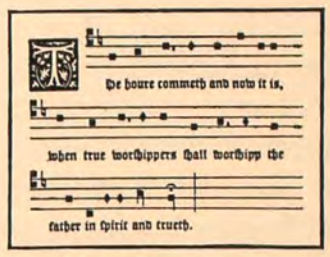
"RICHARD J. MORRIS,
"Secretary."

October 17, 1935.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



Early English Church Music

John Dunstable, a native of England, who died in 1453, has long been regarded as "the first great name in the history of polyphonic music." Polyphonic music, many readers know, was the earlier form of music, coming before the formation of chords and the style we call harmony. It consisted of several independent melodies sung at the same time, but so manipulated that clashes and discord were avoided. Today we regard polyphonic music as most difficult, and the great quantity of it that is to be had in published form suffers sad neglect.

The evolution of this form of music covered many hundreds of years, and culminated in the compositions of Palestrina, the Italian composer who flourished in the 16th century. No important advance in that special form of musical art has been made since that time.

Dunstable seems to have been not only a musician, but a mathematician and astrologer. Several recorded tributes by his contemporaries bear witness to the great veneration in which he was held by men in England and on the continent. A single quotation from the first Dictionary of Music (written by Tinctoris, and published in 1474) will serve to show how great was Dunstable's fame: "Whence it comes about that at this time the power of our musical art grew so rapidly that it is seen to be a new art; of which new art the fountain and origin, if I may so speak, is said to have been among the English, of whom Dunstatle stood forth as the head. * * *"

Only fragments of Dunstable's compositions remain, but they show in a remarkable degree that the composer had a fine sense of pure melody and a strong aversion to cacophony, which may not be said of most of his contemporaries.

Twelve years after Dunstable's death was born the next important English composer, Robert Fairfax. An interesting characteristic of this composer's works is their intricate rhythmic structure. Different rhythmic schemes are carried out simultaneously in different parts in such difficult and tangled texture that only the most skilled singers can manage these passages.

There is an interesting record, dated 1502, of the payment of 20 shillings to Fairfax "for setting an anthem of Our Lady and Saint Elizabeth." Queen Elizabeth of York, wife of Henry VII, made the payment. The anthem was probably written to flatter her. When the words mention the descendants of Jesse, culminating in Zacharias and Elizabeth, parents of John the Baptist, the name Elizabeth is set to music in

John Taverner, one of the earliest of English composers. He was writing Church music 150 years before Bach and Handel were born. This portrait is from an illuminated manuscript of a Mass composed by him.

what is technically called "canonic imitation," being repeated by the various voices no less than nine times. Such devices for flattery were in constant use by early English composers, and Good Queen Bess, a century later, was the recipient of numerous such musical bouquets.

Composers expended their best efforts upon the Mass, the Magnificat and the Te Deum. One of the curious practices of this period was that of using as a "ground-work" the tune of some well-known secular song, which was garnished with polyphonic devices of every imaginable kind. The English composers, however, do not appear to have strayed as far from devotional ideals as did the continental writers, nor did they use the "ground-work" secular theme *ad nauseam.* Their writings retained a purer style, and they may be enjoyed today when a choir can muster sufficient courage to attack the difficulties they present.

John Taverner (c. 1495—c. 1545), the greatest exponent of the style of this early period, lived to see a new doctrine imposed upon Church composers. He and his forerunners had treated the Latin words of the Liturgy with extreme license. Long florid passages had been written for single syllables, so that two or three words required a considerable time to be sung. People were quite accustomed to this style, and accepted it as satisfactory, although through such musical treatment the meaning of the text became quite obscured. Then came the Reformation in England, and with it the English Liturgy. When the Church authorities decreed that thenceforth words should be set to music with but a single note to each syllable, consternation reigned among musicians. They had no experience in that sort of writing, and their first attempts to conform to the new rule were lamentable failures. Taverner did not attempt to write in the new style. In fact, he had long since ceased to write at all, his religious convictions having turned him against the Church and caused him to desert his music.

It was John Merbecke (c. 1523—c. 1585) who seems to have been the first composer to wrestle with the English Liturgy. His "Booke of Common Praier Noted" was hardly what one could call musical composition, however. It was rather a compilation. The syllabic treatment of the text was strictly adhered to, with the result that we have a chant-like composition with only a melody provided. From this simple beginning there developed in time the modern anthem. At first composers floundered. Men who had attained world-wide fame for their compositions with Latin words and florid music groped about aimlessly, their best efforts sounding much like a simple four-part hymn tune. After some fruitless attempts composers chose the one way that lay open to them. The new regulations did not apply to Latin words, but only to English. And the Act of Uniformity, 1549, provided that in the college chapels of

Oxford and Cambridge the services of the Prayer Book might be said in Greek, Latin or Hebrew, the Holy Communion excepted. This permission to use Latin gave permission to sing it, and motets, or anthems, with Latin words taken from Scripture passages were composed for the purpose. The passing of the Latin Mass ended the florid style that was so closely associated with it, and words became more and more the frame-work for the music. So without apparent influence from the new ruling as to English texts, the Latin motet became similar in form to the style prescribed for the English Rite. Left thus to their own initiative, composers solved the knotty problem of simplifying the music while preserving their musical inspiration, and English Church music entered upon a new phase.

CHOIRMASTERS COME OUT IN FORCE FOR CHURCH MUSIC LECTURE COURSE

Choirmasters taxed to capacity the large Assembly Room in the Church House on Wednesday night, October 16th, at the opening of the Lecture and Study Course arranged by the Commission on Music, and which will be conducted on successive Wednesday nights up to and including November 27th.

The first hour of each session is devoted to "Voice Production for Volunteer Choirs." The lecturer is Mr. Robert Schurig, eminent vocalist and teacher of this city, who has had a wide experience in dealing with ensemble singers in this country and abroad. The second hour is devoted to a consideration of various subjects under direction of different leaders.

"Choir Technique and Interpretation" was the subject for the second hour on October 16th. The Rev. N. Herbert Caley read an introductory paper on the subject. On October 23rd Mr. Newell Robinson, of Grace Church, Mt. Airy, spoke on "The Development of Musical Form." Subjects for the remaining Wednesday nights and the speakers are: October 30th, "Unison Singing," Rev. John W. Norris; November 6th, "Tudor Music," Mr. Harold W. Gilbert; November 13th, "Victorian Music," Mr. H. William Hawke; November 20th, "Modern Music," Rev. H. B. Satcher. November 27th will be devoted to a general summing up.

This is the third series of Conferences sponsored by the Commission during the past two years, and the steady growth of attendance has manifested an increasing interest in the serious study of the various aspects of the Mission of Music in the service of the Church.

A Bishop's Letter to Choirmasters

Some months ago there appeared in *The Living Church* two open letters to Choirmasters, written by the Rt. Rev. Charles P. Anderson, D.D., sometime Presiding Bishop and Bishop of Chicago. Some of the Bishop's observations are reiterations of views often expressed by writers and speakers who champion the cause of better Church music. Some, too, are implications stated with a frankness that brings one up with a jolt.

The Bishop recognizes three elements among the worshippers in a Church service—the clergy, the choir, and the congregation. He willingly assigns portions of the service to the choir, but just as definitely he declines to allow the choir to usurp the functions of the congregation.

"There is such a thing as corporate worship in which a representative part offers up the homage of the whole. There are occasions when the choir can legitimately act for the congregation, when the congregation renders a silent and acquiescent worship through the ministry of the choir, when the soul yields to the strains of religious music and is lifted up by it, though the lips be silent. Corporate worship may be passive as well as active. It is passive when the congregation is led to lift up its soul to God through the soul-uplifting music of choir and organ. It is active when the congregation offers its worship direct to God 'in psalms and hymns and spiritual songs', without the employment of any substitute."

But the Bishop does not admit that choir renditions of canticles, for example, are always "soul-uplifting." He refers to "those ambitious and secular settings * * * which drive worship from men's hearts instead of lifting them up into a spiritual atmosphere." He says to the choirmaster, "steal a glance at the congregation on some Sunday morning when you are inwardly congratulating yourself that the choir is getting through the *Te Deum* without breaking down * * * and see the look of weariness in the faces. They have not been worshipping God."

There is no question about the secularity of many musical settings of the canticles. It has been the policy of this department to condemn such music as unworthy of a place in the Church services. But even though the music be well written for its purpose, should it be ill-rendered it certainly falls far short of being "soul-uplifting." When a choir outreaches its ability in attempting to sing a difficult setting it makes a grave mistake, for the result is not only unsatisfactory; it is actually injurious. This is no argument against aspiring to do difficult things; it is merely an admonition to perfect the preparation of such things to a degree that makes them worshipful.

The Bishop's letters comment upon "a common complaint that choirmasters are too prone to discover new tunes to old hymns." In this matter the choirmaster is to some extent defended. "An ultra-conservatism would have left our congregations at the mercy of Sternhold and Hopkins, or Tate and Brady. The same sort of conservatism would have deprived them of many new tunes that are good." But the letter goes on to say that "the new tune is not better just because it is new." To avoid unpleasantly surprising the congregation by the introduction of an unfamiliar hymn tune the Bishop advocates congregational rehearsals, possibly after evening services. "In any case the new tunes should be rarely introduced and only because of their unquestionable superiority."

But the letters go beyond a discussion of musical matters. The writer says with all modesty that he is "so unfortunate as not to be musical." (His comments would do justice to an expert!) He speaks of "something that lies very close to my heart, namely, the relation of the choirmaster to the choir." For the moment he is considering especially the boy choir, although he would no doubt apply most of what he says to any choir of young people. He is talking to the choirmaster: "You may produce fine singing; you may scrupulously recognize the rector's responsibility and authority; you may be a good disciplinarian; you may do and be all this, and at the same time have a choir to which it is a misfortune for a boy to belong." This is indeed a potential condemnation of the first magnitude, but it is not without justification. There is the constant temptation to hold before the eyes of young choir members the bait of pride and glory, of adulation and even monetary reward. "Remember," says this letter, "that the choir exists for the worship of God. We cannot divorce the excellence of the music from the worship which it is meant to enrich. We cannot divorce chorister from character." "You will do better work," it goes on to say, "* * * if it is constantly kept in mind that the music is for the exaltation of God, and not for the glory of the choir. * * * It is with you in the choir as it is with me in the pulpit—the less we think about ourselves and the more we think about our mission, the better will be the

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RETREAT MOVEMENT MASS MEETING AT HOLY TRINITY BRINGS GOOD ATTENDANCE

Evidence of considerable interest now being given special attention in Retreats was shown when a large congregation attended the Mass Meeting held on Wednesday night, October 9th, in the Church of the Holy Trinity, Rittenhouse Square, in furtherance of the Retreat Movement. The speakers included the Very Rev. Edward Lowry Henderson, Dean of St. Albans Abbey, the Cathedral of St. Albans Diocese, England, and Dr. William C. Sturgis, Warden of the Retreat House at Bernardsville, N. J.

This meeting, which was the first of a number of meetings planned for other centers throughout the Church, was conducted under the auspices of the Diocesan Commission on Evangelism, and the national Retreat Association, the headquarters of which is at the College of Preachers in Washington, D. C. The Hon. Benjamin H. Ludlow, of the Philadelphia bar and a member of the Vestry of St. Mary's, Ardmore, was chairman of the meeting.

Prior to the meeting Dean Henderson and Dr. Sturgis were the guests of Mr. Ludlow at dinner in the Penn Athletic Club, at which the other guests included the Bishop, the Rev. Dr. John K. Shryock, Chairman of the Commission on Evangelism; the Rev. Dr. Thomas Burgess, Rector of All Hallows, Wyncote, Secretary of the Retreat Association for the Diocese of Pennsylvania, and the Rev. Howard R. Weir, Rector of Holy Trinity. Bishop Taitt who, by reason of a previous appointment, was unable to attend the meeting in Holy Trinity, extended to the Dean of St. Albans and to Dr. Sturgis a welcome to the Diocese, and expressed his approval of the aim of the meeting.

In his address at the meeting Dean Henderson made a plea for a quiet time with God, declaring that the strain of modern life is being severely felt on all sides and by all people. "Every year the pace quickens up," the Dean added, "and the burden of keeping abreast of the general rush of life becomes heavier. The result is seen in the increase of nervous disorders and the lack of balance and proportion in men's lives. They are too rushed, overdriven and busy to live.

"What wonder with all this, men and women become tired out, nervously depressed and therefore the prey of all sorts of fears and dreads and unhappiness. The method of Retreat is a way of helping people to find the re-freshment and re-creation that their souls so sorely need.

"To go into a Retreat means that you set aside a certain time, anything from a day to three days, to get away from everything else and be alone with God. It is our Lord's own method. It is when the voices of the world are hushed that you are able to hear the voice of God. In the silence we have the chance of hearing what he has been trying to say to us for years."

Statement on Recent Association of St. Luke-Epiphany and St. James Is Distributed to Parishioners of Both

Following the widespread interest early last summer over the announcement of an agreement of association having been effected between the Church of St. Luke and the Epiphany and St. James's Church, a statement was sent during the last month to the communicants of both parishes giving a brief account of the principles underlying the association and of the methods involved in dealing with the problems confronting the association.

The statement is signed by the Rev. Thomas L. Harris, of St. Luke and the Epiphany, and the Rev. Dr. John H. Mockridge, of St. James's. Announcing, "The union is one of association and is not one of consolidation or amalgamation," and that it is "for a definite period of two years," the statement adds that the associated congregations are faced with two concrete problems of great importance.

These, the statement points out, are:

"1. How can the two Churches during their association be so operated that they will constitute a single City Congregation which will be a power in the Community?

"2. In attacking this problem how can the different liturgical traditions of the two Churches be fairly accommodated?

"Obviously these two problems can only be solved by mutual forbearance and wise co-operation. That they can be solved, if the right spirit dominates both Churches, there would seem to be no reasonable doubt. After all, liturgical practice while important is not of the essence of Christianity. At the heart of Christian faith is a firm belief in the existence of a just and loving God and in the redemption of humanity through our Lord and Saviour, Jesus Christ. Along with this belief goes the conviction that a troubled world sorely needs of the help of the Christian Religion in the Christian Church."

Continuing, the statement reads:

"Two Congregations holding such fundamental beliefs in common may worship and work together successfully no matter what liturgical preferences they may individually entertain.

"The association of the two Congregations would seem to offer an opportunity for the development of the new type of City Church, administered in a broad way, to include a much larger territory than either Church was able to reach successfully in the past."

In answering the question as to how the combined Churches shall function as a center of worship for the entire city the statement presents three particular methods of Church operation, viz: Worship, Spiritual Education and Pastoral Care, and explains how these three methods are to be employed by the associated parishes.

Under Worship the statement says there will be a daily Celebration of the Holy Communion at 7.30 A. M. on weekdays and at 8 A. M. on Sundays. The Church of St. Luke and the Epiphany will be open daily from 7.30 A. M. to 5 P. M. There will be Daily Evensong at 5 P. M.; Sunday morning services at 11 A. M. and Sunday afternoon services with special music at 4 P. M.

The daily Celebration of the Holy Communion and the Celebration on the third Sunday of each month at 11 A. M., will be in conformity with the practice of St. James's, while the Celebrations of the Holy Communion at all other times and the Sunday Morning Services at 11 A. M. and the Sunday afternoon Services at 4 P. M. will be in accordance with the liturgical practice at St. Luke and the Epiphany.

The present Choir of St. Luke and the Epiphany will be augmented by the addition and incorporation of a majority of the men who formerly sang at St. James's.

Announcement is also made that a determined effort will be made to conduct a large Sunday School along the best lines and to recruit intensively from the neighborhood. Plans have been made to provide a Daily Vacation Bible School next summer.

The School of Religion inaugurated some years ago under the auspices of St. James's will be continued, and the communicants have been advised the program will very shortly be ready for distribution. In addition to the lecture method the technique of the debate and the U-table are to be employed in the School.

In relation to pastoral care the statement quotes the old adage, "A house-going parson makes a church-going people." Continuing, the statement says, that "owing to increased efficiency through co-operation there is now every reason why members of the congregation who live within reasonable distance of the Church should receive regular visits from their clergy."

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the troublous days before the Revolution directed men's attention away from churches and missions. The war of Independence and the readjustment that followed was not calculated to revive such interests. But after 1789 why a delay of nearly half a century? Again can we not see how most people in this country looked upon our Church as part of the State system of a foreign and, until quite recently, an enemy country. * * * To all appearances it was still the Church of England and was so called by many. This feeling was maintained until after the war of 1812. Only gradually did the Church overcome the prejudice."

Continuing, Dr. Stuckert explained that economic conditions provided another reason why a Missionary Bishop was not sent out earlier. "By 1834 the public debt of the United States had been wiped out completely and in the ensuing years the government was accumulating a surplus—a most unusual situation. * * * People now possessed the means to undertake missionary expansion."

The speaker went on to explain how this was likewise a period of western expansion during which the Church realized the urgency of sending men out to care for the hundreds of Church families who had moved westward. The intellectual atmosphere found in the cultivated classes of the Revolutionary period and the subsequent years, he pointed out, was another reason for the lack of missionary enthusiasm. Deism, Natural Religion, so called, he said dominated their thinking.

Need of Episcopate

"Within our Church we had to attain a deeper sense of the character of the Episcopate, a fuller appreciation of the fact that the very essence of the Episcopate lies in its Apostolic Mission, that the Bishop is pre-eminently the Missionary; that despite many other duties pertaining to his office, the Bishop is above all things else divinely authorized to extend the Church, to embody and implement the Church's divine Mission. This sense of Mission was gradually being realized in the American Church. There was a delay of fifty years but it is only apparent. The missionary impulse existant in our Church from the first was retarded and insignificant for several reasons as we have just seen."

Considering the deeper significance of the two events so closely associated by the double Commemoration of 1785 and 1835, Dr. Stuckert said:

"In the Philadelphia of that day we might find Roman Catholics, Evangelistic Protestants and Deists. Why set up another Church? Something else was needed beside the dead hand of a Deistic God—a God so far away from human needs, so indifferent to the affairs of men. Some thing else was needed besides the Church of Rome with its superstitious practices, watertight theology and hierarchical domination. Something else was needed to answer the plea of the human heart beside the revivalism and conversion-theology of the evangelistic groups. We hold a very different position from all three groups. We have a distinctive position which is worth standing for, living for and dying for, a position which is to us most glorious because it represents for us the primitive Christian faith—a supernatural religion of the ever-living Christ, a living reality, eternally influencing the lives of men through the Catholic Church, His Body, making its sacramental contacts, creating a new divine Fellowship among men, fulfilling its Lord's mission.

Men of Heroic Type

"We owe this faith to Bishop White and Bishop Kemper, two men of the heroic type. The threads of their lives were interwoven for many years. I like to think of them together. They were both great men. The elder a great statesman, full of wisdom and much common sense. The younger man, energetic, active and full of adventure for Christ. For twenty years Kemper was the assistant to Bishop White in the United Parish of Christ Church, St. Peter's and St. James. Through all that time their names were inseparably linked together in all good works. Both must be given credit for many things.. The Sunday School originated in England but was first introduced into America at Philadelphia. They established many Sunday Schools.. Kemper went out into the neighboring country and established new congregations for worship. He was instrumental in establishing St. Luke's, Germantown; St. Mary's, West Philadelphia, and many another parish.

"Bishop White organized the Advancement Society in 1811 immediately upon the arrival of Kemper who was associated with it continually from the first. But by 1824 interest in it had waned. Instead of a Society a Missionary Committee of the Diocese was appointed. In 1820 the General Missionary Society of the Church was organized. A delegate from Pennsylvania introduced the bill into the General Convention. Again White and Kemper were quite active in promoting the project. But by 1835 the Society proved inadequate and as in the case of the Advancement Society in the Diocese of Pennsylvania, the Church herself undertook to fulfill the Mission of the Church.

Meets the Challenge

"No independently organized society was adequate. The Episcopate must reassert its personal character as the apostolate of the Church. We all know the rest of the story, how the Church met the challenge by consecrating the first Missionary Bishop, Jackson Kemper. * * * What courage it took for him to accept an Episcopate that included more than one-fourth of the whole United States of America, that great region teeming with population in a perfect ferment of restless activity, grasping at wealth. He was filled with the spirit of adventure for Christ.

"It might be told how he crossed mountains, forded rivers, slept in shacks with the snow drifting in the open door, travelling day after day across prairie and woodland with his Bible, Prayer Book and Communion set in his saddle-bags, homeless for years.

"We instinctively hear those words ringing in our ears, 'in journeyings often, in peril of rivers, in perils in the wilderness, in perils among false brethern, that which presseth upon me daily, the care of all the churches'. Kemper fulfilled the apstolic ideal to the end. How much does the Church owe to Kemper and White.

"One hundred years of missions have passed. We gaze upon a tremendous accomplishment. What will the next hundred years bring forth? That is the practical question for us today. What now? That is the great call which the life of Jackson Kemper has for us today."

BISHOP TO MEET CLERGY GROUP ON NOVEMBER 18

On Wednesday, November 18th, the Bishop is arranging to meet with a group of clergy of the Diocese at a luncheon in the University Club in relation to the Church's work among the University students. During the past the work has been supported in part through Diocesan funds and in part by the loyalty of a comparatively small group of private contributors. It is said that the work is becoming so increasingly important that it is necessary to put it upon a more stable foundation. The meeting on November 18th will consider this question.

It is in Christ alone that we may have a clear distinct view of the glory of God and His excellencies; for Him, and Him alone, hath He appointed the Representative of Himself unto us.—Owen.

I sometimes think our prayers
Might well be merged in one;
And nest and perch and hearth and church
Repeat "Thy will be done."—Anon.

Mediator Commemorates Notable Events in Its History

Three notable events in the history of the Chapel of the Mediator, West Philadedphia, the laying of the corner stone of its Parish House in 1907, the laying of the corner stone of its present church in 1916 as a memorial to the late George C. Thomas and the foundation of the old Mediator Church in the central city section the memory of which is perpetuated in the new Mediator, were commemorated with special services on Sunday, October 27th.

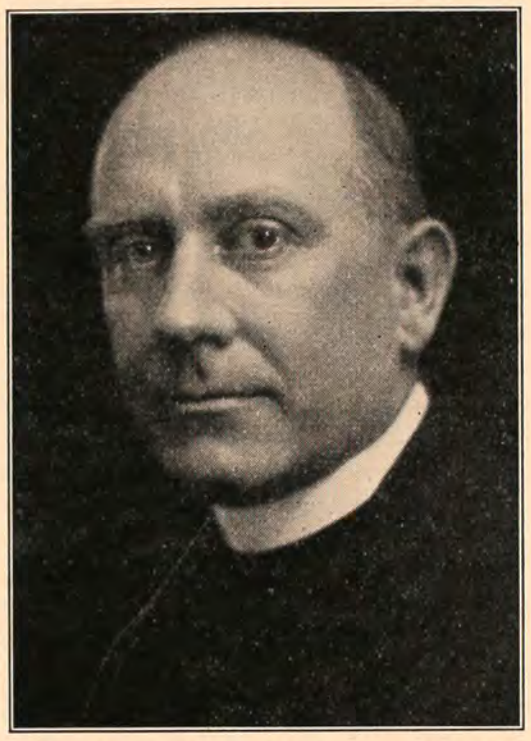
The congregation which today number upwards of 1900 communicants, turned out in full force at all the services, and at the morning service when the Very Rev. Granville Taylor, the Vicar, preached the anniversary sermon, there was barely standing room. The Rt. Rev. William P. Remington, Bishop of Eastern Oregon, who was formerly a member of the clergy staff of Holy Apostles in charge of the Holy Communion Chapel, was the special preacher at the evening service. The Rev. Dr. George H. Toop, Rector of Holy Apostles, through whom much was accomplished in the building of the Chapel, took part in the night services.

It was on Sunday, October 27th, in 1907, the same day of the week and same calendar date as marked the anniversary commemorations, that the corner stone of the Parish House of the Mediator was laid by the late Bishop Mackey-Smith, then Bishop Coadjutor of the Diocese. The preacher on that occasion was the late Rev. Dr. Samuel E. Appleton, who had been Rector of the old Mediator from February 27, 1870, to November 5, 1901, and who later was Associate Rector of Holy Apostles.

Also on Sunday, October 29, 1916, the corner sttone of the church was laid by Bishop Garland, then Bishop Suffragan of the Diocese. The late Rt. Rev. Charles H. Brent, at that time Bishop of the Philippines, and a close personal friend of Mr. George C. Thomas, was the preacher.

The history of Mediator Chapel is actually the history of three churches, for in addition to its relationsip with the older Mediator, it also includes the Church of the Reconciliation which formerly stood on a part of the site of the present Mediator and which was merged into the Mediator.

The history of the older Mediator dates back to 1846, when a lumber yard stood at the corner of 17th and Spruce Streets. It was in the office of this lumber yard that the late Lemuel Coffin, together with members of Old St. Andrew's, in Eighth Street above Spruce, and the Old Epiphany, then at 15th and Chestnut Streets, opened a Sunday School with 12 members. Two months later the school was moved to a large room at 20th and Hand (now Addison) Streets, where services were held. Incorporated in 1848, the building of a church at the northwest corner of 19th and Lombard Streets, was started, the cornerstone being laid in 1849. It flourished for many years until after 1901 when, because of neighborhood changes, services were suspended and efforts were made



The Very Rev. Granville Taylor, Vicar of Mediator Chapel and Dean of West Philadelphia Convocation.

to locate in West Philadelphia. The property at 19th and Lombard Streets was sold to St. Mark's in April, 1905, and was the home of St. Michael's Chapel until the latter moved to Yeadon some years ago. It is now unused.

The Mediator vestry had some difficulty in locating in West Philadelphia. In 1905 a merger was effected with Holy Apostles. Dr. Appleton who had become Rector Emeritus of the Mediator, was called as Associate Rector of Holy Apostles, and it was understood Holy Apostles would continue the Mediator as a work.

The opportunity came in 1906. The late Rev. H. McKnight Moore opened a work in 1904 in a frame building at 51st and Spruce Streets, as the Church of the Reconciliation with a congregation of 41 and a Sunday School of 45. In 1905 it became a parish. Arrangements were completed whereby the Reconciliation was merged with Holy Apostles and in 1906 the frame building became the Chapel of the Mediator and Mr. Moore served as its first Vicar.

On Thanksgiving Day, 1914, Mr. Moore resigned and in February, 1915, the Rev. Phillips E. Osgood succeeded to the vicarship. In the fall of 1921 Dr. Osgood resigned to become Rector of St. Mark's, Minneapolis. At that time the communicant membership numbered about 1050.

Mr. Taylor took charge in 1922 and in the intervening years the Mediator has steadily advanced until today it is recognized as one of the strongest congregations of the Church in the Diocese and in the development of which Mr. Taylor has been an impelling influence.

CHURCH SCHOOLS ADVENT OFFERING TO HAVE TWO WORTH-WHILE OBJECTIVES

The boys and girls of the Church Schools will be working during Advent toward the raising of an offering which will be used for two purposes: 1. The running expenses of the automobiles of Diocesan Missionaries; and 2. The work among children done by the Episcopal Hospital. Each Church School will be given the choice of which purpose it wishes its offering to serve and will learn in some detail of just what is involved in the work it is supporting. Material is now being prepared by the Church School Commission of the Department of Religious Education to be issued to the Church Schools giving information about these two projects.

Oh, if we might ride around with those autos on their many errands to scattered posts and people in our Diocese or meet and know the many children who go in and out of the Episcopal Hospital! We cannot, but we can speed the autos on their way and help the doctors and nurses in their ministry by supplying the money they need. Let us all, boys and girls, men and women, show these agents of ours that we are interested by finding out as much as we can about them and by giving them as much as we can to carry on their work.

BUCKS COUNTY CHURCH SCHOOL ASSN. MEETING

Mr. Freas B. Snyder, Superintendent of the Church School of St. John's, Lansdowne, was the principal speaker at the fall meeting of the Bucks County Church School Association on Friday evening, October 11th, in Christ Church, Eddington. Mr. Snyder spoke on "The Problems of the Superintendent."

Explaining certain features at St. John's, he said the older children come into the church where they have their own worship service, and that a great factor is the Church School vested

choir. The Rev. George Boswell, President of the association, announced the Normal Course would begin Friday, November 8th, in St. James, Langhorne. The Rev. Arthur F.. Gibson, of Christ Church, Eddington, conducted the services on October 11th, and the Rev. Matthew F. Warren, Curate of St. Paul's, Chestnut Hill, preached the sermon.

THE REV. BRADFORD YOUNG TO ADDRESS THE PHILA. CHAPTER C. L. I. D. NOV. 8

The Rev. Bradford Young, assistant to the Rector of Trinity Church, Brooklyn, is to address a meeting which is being sponsored by the Philadelphia Chapter of the Church League for Industrial Democracy on Friday, November 8th, at Holy Trinity Memorial Chapel, 22nd and Spruce Streets. He will speak about "Fascist tendencies in America or Industrial Democracy in reverse." The meeting begins with devotions at 5:30, supper at 6, discussion of winter program at 7, and Mr. Young at 8.

The Philadelphia Chapter of the C. L. I. D. is planning a number of study groups to meet during the early winter in preparation for the Annual Meeting of the C. L. I. D. in Baltimore, on February 22, 1936, at which meeting a report will be made which will grow out of the study of the groups. Before the address by Mr. Young the several leaders of these groups will present briefly the topics which their group will study.

All people who realize that this country is passing through crucial times and who wish to do more than talk about it are invited to come to this meeting and to join one of the study groups. Any further information may be secured from Mrs. Francis Frazier, Jenkintown, Pa.

RECTOR DONS OVERALLS AND JUMPER WITH LAYMEN TO MAKE IMPROVEMENTS

Discarding his customary clerical attire for a pair of overalls and a jumper, the Rev. Charles H. Urban, Rector of St. Barnabas Church, West Philadelphia, and a group of the men of the Parish, also attired in overalls and jumpers, recently completed a worthwhile job of decorating ten of the church windows and scraping and varnishing the Parish House floors.

Some idea of the extent of the work done by the group may be realized when it is pointed out that, except for the material used in the two jobs, it saved the expenditure of upwards of $1000. The windows, which were of plain glass were given a treatment technically known as "stippling" in which different combinations of colors were applied. Those who joined with Mr. Urban in the work on the windows were Louis Test, Rector's Warden; Harry Test, and William J. Sargent, also a member of the Vestry. Those who aided in the scraping, sandpapering and varnishing of the floors were Harry V. Herbert, a member of the Vestry, Walter Welden and A. F. Geiger.

In order to "stipple" the windows it was necessary for the workers to use a 40-foot ladder, and to reach two of the largest windows, the one in the Chancel and at the opposite end of the church, they lashed a 20-foot ladder to the other ladder.

Church Army Captain Serving at St. Stephen's, Wissa.

With the consent of the Bishop, the Vestry of St. Stephen's Church, Wissahickon, has called Captain R. H. Channon, of the Church Army, who, with the aid of the Vestry, is now making a survey of the parish, upon the result of which rests the decision whether there is still a field for work among the English-speaking people living in that part of the city.

Captain Channon is also conducting the services as a Lay Reader, pending the determination of calling a Rector to fill the vacancy which has existed in the parish during the past eighteen months. During the period the parish has been without a Rector several clergy have come to the help of the parish to maintain regular services as far as was possible and to officiate at the Celebration of the Holy Communion. The Rev. Dr. Francis C. Steinmetz has given his services over a considerable portion of the time and he does not hesitate to pay a tribute to the devotion and loyalty of the Vestry and other members of the congregation.

There was a time when the community around St. Stephen's was composed almost entirely of English-speaking people, many of them being members of St. Stephen's. But times and the community changed and today many non-English-speaking people are now resident in the neighborhood, and the former residents have moved elsewhere. Before the Vestry can consider calling a Rector the Church Army officer is heading up the effort to determine two questions.

1. Are there enough English-speaking families in the neighborhood to support a Parish Church.

2. Are there a sufficient number of un-Churched people to warrant keeping the church open, if only as a Mission?

Captain Channon is now trying to find the answer to these questions, and will remain at St. Stephen's for the next few months.. As a Lay Reader he is keeping up the regular services and helping to maintain the morale of the people who are still attached to the old church and who are hoping to be able to call a Rector. Captain Channon is making a thorough parish visitation, looking for those who may have slipped away through carelessness or indifference, and he is also making a house-to-house visitation of the entire neighborhood, in an effort to find out how many Episcopalians who may be still living there and who are not attending services in any church, and to determine also how many people there are in the neighborhood who are not affiliated with any church.

As an evidence of the earnestness of the people still loyal to the parish, Saturday night, September 28, was observed with an All-Night Vigil of Prayer and Supplication for "How best can we serve Our Lord Jesus Christ and His Church?" Various parishioners took turns through the night, and the All-Night Vigil ended with a Celebration of the Holy Communion on Sunday morning.

FEDERATION IS FORMED AMONG MEN OF COLORED CHURCHES IN DIOCESE

Under the auspices of The Pennsylvania Clericus, an organization of the clergy engaged in colored work in the Diocese, the men of the twelve colored congregations of the Diocese have been formed into a Fellowship Federation, with Henry T. Jones, of St. Thomas Church as President and Clarence Hawkins of St. Simon the Cyrenian as Secretary.

The organization's aim is to further the interest of the men in the work of the various congregations, to furnish information as to the work of the Diocese and General Church, to stimulate closer fellowship among the congregations, to conduct an employment bureau, a credit union enterprise to provide small loans in case of emergency and to provide also a stimulus for Adult Education.

The Federation has selected the Rev. Robert W. Bagnall, Rector of St. Thomas, as its Advisor. There are more than one thousand men in the colored congregations of the Diocese. Other officers of the new organization are Paul Keene, of St. Augustine's, Philadelphia, Vice President, and Joseph Butler, of St. Mary's Chapel of St. Mark's Parish, Treasurer.

News Notes and Personals From Here and There in Diocese

Memorials at St. Clement's

Two Church Signs have been presented to St. Clement's Church. One at the corner of 20th and Cherry Streets, has been given by Mr. George Earnshaw as a Memorial to his mother. A Sign on the Appletree Street side was given by Miss Haffelfinger in memory of Mrs. Charles Hagert. Mrs. Earnshaw and Mrs. Hagert were sisters of Miss Haffelfinger. The Signs are the handiwork of Mrs. Hagert's son, Henry W. Hagert.

Take Over Parish Paper

The Young People's Fellowship of the Church of the Resurrection, Broad and Tioga Streets, is out to serve, and as one evidence of this has taken over the business management of the "Parish Recorder," the monthly Parish paper. They are reported to be doing this particular job with an enthusiasm that promises to make the paper more popular and informing than ever.

Young Ladies Bible Class

With the aim, regain the interest of young ladies of the Parish who have broken their contact with the Sunday School, a Young Ladies' Bible Class has been organized at the Church of the Resurrection, Broad and Tioga Streets, and is meeting with success in its purpose. The class is showing increasing interest in a series of lessons on "How to Know the Bible."

New Organ Installed

St. Thomas Church, Philadelphia, the oldest colored Parish in the United States, has just installed a three-manual pipe organ, completed a new roof and the pointing of the three sides of the church. The Rev. Robert W. Bagnall reports the Parish has added 250 members in the past two and one-half years and has increased its income from $3000 to $8000 a year in spite of the depression. St Thomas was founded in 1793.

Bequest of $10,000

By the will of Mrs. Bertha S. Wilbraham, a communicant of St. Mark's, Frankford, the parish is bequeathed the sum of $10,000, the income of which is to be used in the maintenance of the church tower and chimes. The church tower, 129 feet high, was the gift originally of Mrs. Wilbraham as a memorial to her father-in-law, the late Thomas Wilbraham, who died in 1892. Later Mrs. Wilbraham provided the chime of 14 bells as a memorial to her husband, the late John S. Wilbraham, who died in 1907.

Aiding in Relief Work

The Rev. George C. Anderson, Vicar of St. Giles Chapel, Stonehurst, one of the parochial chapels of Holy Apostles, Philadelphia, has been appointed a member of the Consulting Board of the Family Society of Delaware county, which administers relief in that community. The Society is an agency of The Community Fund of Philadelphia and Vicinity, the new name for The Welfare Federation, and the agency issues food, clothing and financial assistance to approximately one thousand families.

Church School Visitor

The Church School of Holy Trinity, Lansdale, now has the services of a Church School Visitor, Wesley Race, of Fricks, near Lansdale, who will visit all children in the district covered by Holy Trinity. The Men's Club and the Young People's Fellowship of Holy Trinity have joined with other Protestant bodies in Lansdale to plan for a Commemoration early this month in a Commemoration of the 400th Anniversary of the publishing of the Miles Coverdale Bible in English.

Brightening Up Things

Emmanuel Church, Quakertown, has recently received a new coat of paint inside and outside and new lights have also been installed.

Installing New Organ

The Rev. James H. Lamb, Jr., Rector of Christ Church (Old Swedes), Upper Merion, announces that services are now being held in the Parish House until necessary repairs are completed in the church preparatory to the installation of the new Memorial Organ,

Acknowledges Gift

The Very Rev. P. R. Stockman, Dean of the Convocation of North Philadelphia, gratefully acknowledges the gift of several sections of a Bronze Rail from Miss Mary Gibson, of Wynnewood. The gift will be made available to some of the smaller Missions of the Convocation as soon as the pieces can be suitably prepared and fitted.

Mothers' Forum Started

What is believed to be a comparatively new feature in connection with a Church School is the organization of a class in Child Training and Marital Relations in the Church School of St. Giles Chapel, Stonehurst, and is called the Mothers' Forum. Mrs. William Andes, a widely known club woman of Delaware county and a communicant of St. Giles, is the leader. The group meets on Sunday morning while the children are in Church School.

Thanks Periodical Club

The Rev. J. Aubrey Cragg, Priest-in-charge of Holy Trinity, Lansdale, personally and in behalf of his Church School members, desires to publicly extend his and the School's thanks to the Church Periodical Club of St. John's, Lansdowne, for its surprise gift of sixty books for the School Library.

HOLD MEMORIAL SERVICE FOR LATE A. M. BEITLER

A Memorial Service for the late Hon. Abraham M. Beitler was held on Sunday afternoon, October 20th, in St. Matthew's Church, 18th Street and Girard Avenue, the parish in which he had been a life-long member and on the Vestry of which he had served for many years. Members of the Masonic fraternity, of which Judge Beitler had been a distinguished member; representatives of the Philadelphia Bar; members of the Church Club and the Mayor of the city, officially representing the municipality, joined with the congregation in honoring the memory of this much-loved Churchman.

The Very Rev. James F. Bullitt, representing the Bishop, conducted the opening exercises. Members of the Grand Lodge of Masons of Pennsylvania, of which Judge Beitler was a former Grand Master, and members of Ivanhoe Lodge of the Masons, of which the Churchman was a Past Master, attended the service in a body. There was a large attendance of members of the bar, of which Judge Beitler had been a member for more than sixty years. The service was under the direction of the Rev. C. Herbert Reese, Rector of the parish. Addresses were made by Mr. Henry S. Drinker, Jr., representing the legal profession; Colonel Louis A. Watres, Past Grand Master of the Grand Lodge of Pennsylvania, representing the Masonic fraternity, and by the Hon. J. Hampton Moore, representing the City of Philadelphia. St. Matthew's Choir under the direction of Miss Roma E. Angel, rendered the music.

Judge Beitler passed away on September 2 at his summer home in Pike county in the 83rd year of his age.

Why the Church Foundation?

by the Rev. Francis C. Hartshorne
Corresponding Secretary, Church Foundation

A Bishop was once heard to remark that there were two things of which he had become very tired; one was roast chicken, and the other, "The Church's One Foundation," because wherever he went they gave him the first to eat and gave out the latter to be sung! In the name of the organization mentioned in the heading of this article the word "Foundation" is, of course, not used in the same sense as in the Hymn, for, as the latter most truly asserts, the Church's ONE foundation is Jesus Christ, our Lord. But it is used in the very modern sense as indicating an organization, usually richly endowed, set up to do a particular piece of work, such as the Rockefeller Foundation, etc. But the Church Foundation has no endowment of its own, but was set up to care for the funds of more than one hundred endowments for various Church purposes, some of considerable size, and some very small.

The organization is the successor of a much older one, "The Trustees of the Protestant Episcopal Church in the Diocese of Pennsylvania," chartered about seventy-five years ago. One reason for the setting up of that body was that under the law only individuals or corporations can hold title to real estate. The Diocese of Pennsylvania is not a corporation and could not hold any real property in its own name. If it wished to own a Bishop's House, or a Church House, or to purchase a piece of property for starting a Mission it could only do so by having some persons or some corporation hold it as trustees for the Diocese. Having persons as trustees always proved troublesome, as they moved away, and their signatures were difficult to obtain for necessary documents, and they eventually died and had to be replaced, this sometimes requiring court action. To employ secular corporations as trustees involved expense. So in this Diocese as in many others, a corporation was organized and chartered to hold property for the Diocese and for any church organizations that might wish to have it hold title to their properties, or to handle gifts and endowments for any church purpose in the Diocese. In this way the Trustees of the Diocese became the title holders of all Diocesan property, including today all the property of the Missions, because the latter, not being incorporated, could not hold real estate, and having Bishops and Deans and others hold them as personal trustees made a great deal of trouble.

In addition to the above, quite a number of parishes have put their properties in the name of the Foundation as trustees. These real estate holdings are all carried on the books at one dollar apiece because the cost is unknown, except the Church House which is put in at its cost, $312,530.95. But the value of the other real estate holdings must run into several millions. And during the years this organization has been in existence under the former or present name, it has received trusts and endowments, now numbering over 100, and carried on the books at over $1,500,000, not including the value of the Church House.

The question that might naturally be asked, and often has been asked is, "Why should the title of properties of parishes, which are corporations and legally capable of holding title, be put in the Foundation, or why should endowments for parishes or organizations be given to the Foundation to hold and manage, rather than directly to the parishes and organizations?" In a word, "Why the Church Foundation, except as concerns Diocesan property?"

One answer is that there are vestries *and* vestries. Some may be composed of men of such experience and character as to be capable of properly managing parish affairs and any funds that might be entrusted to their care. But unquestionably there are also vestries not of that calibre. And in the case of any parish, no matter how competent the present vestry, there is no assurance whatever as to the character of the vestry of that parish twenty, thirty, fifty or more years hence. Large congregations may melt away, and large and valuable properties come to be at the disposal of a small number of people of entirely different character, and of the vestries they elect, and it is conceivable that, unless restrained by provisions in deeds or charters (by no means always there) they might sell the properties and divide the proceeds among themselves. When properties are placed in trust, provisions can be inserted in the deeds of trust stating what is to be done if worship is ever abandoned at that spot.

When anyone is contemplating giving sums of money to be used as endowments for specific purposes over an extended period in the future, the prospective donors would do well to ask themselves whether they are willing to entrust the custody and management of such funds not only to the individuals who at the time make up the Vestries or Boards of Managers, but also to those who may be such in the future. Corporate trustees are free from many of the influences to which vestries and boards are subject in the management of trust funds, and this is particularly true of vestries. In need of funds, vestries are not always as careful as they might be in seeing that the income of trust funds is used only for the purposes intended by the donors. The average vestry knows nothing of investing. Vestries have been known to "invest" trust funds by loaning to each other, and treasurers have "loaned" to themselves, to speak very euphemistically. Treasurers, at one time capable and honorable men, have undergone mental or moral decay, or both, with great loss of endowments. No trust securities should ever be in the sole control or custody of any one person; yet with the average vestry or board of managers that is more apt to be the case than otherwise. A capable and honest man may be succeeded in office by one quite otherwise. Where this results in the loss of current funds it is bad, but when it means the loss of endowments the damage is irreparable Therefore such funds should be placed and managed in such a way as to reduce the risk of loss to the minimum. Where they are in the hands of Vestries and Boards the risk, over a period of years, is very real.

Many of the risks would be avoided by placing funds in trust with a trust company, especially the risks of diversion of income and of actual embezzlement. Yet there remains the risk of the failure of the trust company, and of losses through the culpable, though not definitely criminal actions of trust company officials. There seems to be unfortunately too good reason for believing that in some cases trust company officials have taken good securities out of the portfolios of trusts in their custody, and put them into their own investments, and put into the trusts the "yellow dogs" which it was desirable to remove from the company securities. Let us hope that this was a passing phase, and not soon to be repeated. But the possibility is always there so long as the trust company can make changes in investments without the beneficiaries knowing anything about it.

It is believed that, as a custodian and manager of Trust Funds the Church Foundation has all the advantages and few of the disadvantages of a Trust Company acting in those capacities. Some ten years ago, when Bishop Garland looked over the situation in the center of the city, and visualized the time approaching when

(Continued Col. 3, Page 58)

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

CHURCH-WIDE "QUIET DAY OF PRAYER" FOR ARMISTICE DAY GAINING STRENGTH

Distribution of leaflets for the Church-wide "Quiet Day of Prayer" which will again mark the observance of Armistice Day by the Woman's Auxiliary gives indication that November 11th this year will see a larger number of women than ever before in Church on that day petitioning for the end of war and the establishment of peace and understanding among men and among nations.

The Bishop has sent a Call to the clergy of the Diocese in which he says:

"In view of the present horrible menace of war and in conjunction with the Call of the Presiding Bishop to the whole Church, I hereby bid you to a special and devout observance of Armistice Day. Let us unitedly 'Lift up our hearts' to Almighty God that hostilities may be averted, that aggression be overcome, that all nations may seek peace."

Mrs. Ruth M. Morris, Devotional Chairman of the Woman's Auxiliary in the Diocese, in a statement in which she gives expression to the hope that every Branch of the Auxiliary is definitely planning a real day of devotion, also requests that every woman in the respective parishes be asked by Auxiliary members to come to Church on Armistice Day and pray with Churchwomen all over the world on that day.

Referring to the world-wide joy which marked the November 11th in 1918 when the carnage and bloodshed of the World War came to an end, Mrs. Morris in her statement says:

"And now, today as another November 11th approaches, black clouds of war are looming. Let us, the women of the Church, band together to a woman on this Armistice day and lift our hearts in prayer for Peace and understanding among men and nations. *For There Is Power in Prayer.* It is to be a great wave of Intercession for Peace; dedication of ourselves to the cause of establishing standards of Honor and Righteousness in all public affairs. God waits for his children truly to seek that peace which is the fruit of Righteousness. Do we not believe that He can use and bless our prayers toward the accomplishment of His great Purpose of Peace on earth?"

The great men are those who have done evrything thoroughly and who have never despised anything, however small, of God's making.—Ruskin.

How One Church School Overcomes Obstacles

In a most interesting letter received by Mrs. Hill from the Principal of Rowland Hall, a school for boys and girls in Salt Lake City, in the Missionary District of Utah, a revealing story is told how this institution forced to make retrenchments has succeeded in overcoming every obstacle.

Mrs. Hill visited the school during the summer. It should be noted that the building now used, a residence, was formerly the old adobe farm house of Brigham Young, and the campus was part of his orchard, but here's the letter which tells the whole story:

"My dear Mrs. Hill,

"It was indeed a pleasure to receive your letter and to know that you remembered so pleasantly your visit to our school this summer. I shall be very glad to repeat some of the things that I told you and sincerely hope that they will be of interest to the group before which you will speak.

"Rowland Hall is not a Missionary School in the sense that it caters to the very poor and under privileged. Its mission is to strengthen the position of the Episcopal Church in the Inter-Mountain District. Therefore it must always provide the best possible kind of College Prep-Education and endeavor to train leaders in the community.

"The school reaches back into the historic past of Utah, since the building now used as a residence was formerly the old adobe farmhouse of Brigham Young and the campus part of his orchard. This property Brigham Young sold to the first Bishop of Utah for the purpose of an Episcopal School for Girls.

"The Alumnae of the schol now hold responsible positions in every line of work in Salt Lake City and all the Western States. The School was most generously subsidized by the National Council of the Episcopal Church until 1933, when conditions necessitated drastic retrenchments. The withdrawal of all outside help compelled a complete reorganization of the school along the following lines:

"1 The election of a strong Board of Trustees from among the parents who are important leaders of the community.

"2. Cutting the personnel down to the very lowest possible figures necessary to maintain the high standard of Education always offered.

"3. Putting all expenditures on a carefully worked out budget basis.

"4. Careful education of parents in their responsibility for prompt payment of all bills.

"So successful has been the reorganization that each year the school has closed its books with every obligation promptly met and a small profit to tuck away as an emergency fund. Moreover, each year has seen an increase in enrollment, until this, our third year, we have opened with an enrollment 25% larger than last year and the largest since 1925. Every new girl has come through the recommendation of some satisfied parent since we cannot afford any other kind of advertisement.

"There are many other things which I could tell you about the school, but probably these are the most useful. As to our scholastic standing, it may be of interest to your audience, to know that since I have been here our graduating class has gone 100% to college. Last year's graduating class included ten girls. Of these, four were accepted at Stanford, three at Mills College, and the remaining three are going to the University of Utah, since financially it will be impossible for them to go, as yet, to another college.

Two years ago one of our seniors won a competitive scholarship to Bryn Mawr which was open to any girl living west of the Mississippi. The year before a senior won a competitive scholarship to Barnard College, Columbia University, this being the third time that a graduate of Rowland Hall has won the same scholarship."

"Very sincerely yours,

"WILFRIDA J. MESSENGER."

NEWS FROM NO. DAKOTA

Women who attended the Woman's Auxiliary Triennial in Atlantic City a year ago and who read its report will recall the gift of money for the Chapel at Walshville, North Dakota. Bishop Bartlett reports the building, a combined Chapel and Parish hall, completed and dedicated in September.

UNITED THANK OFFERING

The Fall In-gathering of the United Thank Offering, followed by a meeting of the Treasurers, will be held at the Church House, 202 S. 19th Street, at 11.30 A. M. on Thursday, November 7th. Please make every effort to attend in person, but if impossible send

your offering to me before November 7th at Wayne, Penna.

If you have not had a speaker on the U, T. O. in your Parish recently please arrange to have one as soon as possible by communicating with me at Wayne. My phone number is Wayne 1325.

MARIAN D. VAN PELT,
Diocesan Treasurer.

COMMITTEE MEETINGS

The Diocesan Committee meets November 6th in Holy Trinity Parish House. Dean Taylor and others will speak about the Missions and Institutions in the Convocation of West Philadelphia.

The Colored Committee meets November 6th at 10.30 A. M., in the Church House.

The Domestic Committee meets November 13th at 10.30 A. M., in the Church House. Bishop Jenkins of Nevada, will be the speaker.

Bishop Binsted of the Diocese of Tohoku, Japan, will be the speaker at the Foreign Committee meeting on Wednesday, November 20th, in the Church House at 10.30 A. M. Bishop Binsted has been in charge of St. Luke's Hospital, Tokyo, since the death of Dr. Teusler.

Bishop Jenkins also will speak at the meeting of the Indian Hope Association on November 27th, in the Church House at 10.30 A. M. Mrs. Woodward, the Chairman, invites all who are interested in Bishop Jenkins' work in his difficult district to come to this meeting.

HEAD OF STATE WELFARE APPROVES CHURCH MISSION OF HELP WORK FOR GIRLS

In a letter to Mr. Clarence Brown, President of the Church Mission of Help, following a report submitted by a field representative of the State Department of Welfare, Dr. Scheehle, Secretary of the Department, writes as follows:

"My dear Mr. Brown:

"I have before me a report from our field representative, Miss Swiggard, on her recent visit to the Church Mission of Help. We think the vocational training supplied to the girls is of very great value.

"The report states that Dr. Hallowell now examines every girl. We congratulate you also on this progressive development. Psychiatry has made such strides recently that we hope you may some day have psychiatric service as well for most of the girls.

"Please be assured of our continuing interest in your work, and desire to cooperate.

"Sincerely yours,
"J. EVANS SCHEEHLE, M.D.,
"Secretary of Welfare."

VACATION BIBLE SCHOOL PROJECT AT ST. MARTHA'S HOUSE AN UNUSUAL ONE

The project for the Daily Vacation Bible School at St. Martha's House this year, covered the Renaissance Period. During the opening hour Bible stories were told; the boys and girls competed for the highest number of memory verses and the entire school learned I Cor. 13. Much fun and interest was aroused between the groups as they studied and reported on different artists and writers of the period.

Handwork groups carried out the work of some of the Guilds. Colorful banners were made depicting art, drama, music, pottery and crafts. The contribution each of these made to the architecture and decoration of our churches was stressed. Even the kindergarten group developed the stained glass window. Words and music of hymns and folk songs were explained and developed.

The older girls designed and made the true period costumes for Shakespeare's "As You Like It," which play was most excellently presented at the closing exercises. The forest of Arden was a very realistic setting. Queen Elizabeth and her Court were in attendance as was the Archbishop of Canterbury. Folk dances were introduced between the acts.

For interest, entertainment, educational training, and creative subject matter, this project presented numberless possibilities. Everyone was sorry when the project had to end.

FOR AID TO MISSIONS

The Woman's Aid of the North Philadelphia Convocation announces a Card Party and Radio to be held in the Parish House of the Church of the Advocate, 18th and Diamond Streets, on Tuesday night, November 12th, at 8 P. M. The proceeds will be for the aid of the Missions of the Convocation. The tickets are 35 cents. Those coming, and all are welcome, are asked to bring cards.

COME TO THIS FAIR

The Woman's Auxiliary of St. Mark's Parish, Philadelphia, will hold a Fair at 1625 Locust Street, on Thursday, November 21st, from 2 P. M. to 6 P. M. The proceeds will be divided towards the pledges of the Five Committees of the Woman's Auxiliary of the Diocese. Tea will be served. Everyone interested is cordially invited to come and help.

THE RECTORY CLUB

The autumn meeting of The Rectory Club will be held at the Warburton House, 20th and Sansom Streets, on Tuesday, November 11th, at 2.30 P. M. The speaker will be Mrs. Henry T. Dechert, and it is hoped there will be a large attendance.

MRS. FRANK BONYNGE,
Secretary.

CHURCH WORK IN COURTS AMONG CHILDREN BEGINS FIFTH YEAR THIS MONTH

The fifth year of service for the Children's Department of the City Mission begins November 1st. This work was inaugurated at a time when, undoubtedly, its service was needed greatly; but when, unfortunately, very little money was available to maintain it. However, on a small budget, a group of the Church's own children has been provided for. For one reason or another these children needed care away from their families and the type of care has varied with the need of the individual child. The largest number of these children has been placed in carefully selected homes of our Church families, and a small number in Church schools. At present 44 children are under the care of the Department: 18 girls and 26 boys, ranging in age from 3 to 18 years.

It is the desire and aim of the Children's Department of the City Mission to see that every child committed to its charge shall have the care, the protection, and the love which would have been his right in his own home; and the opportunity and training which will enable him to take his place in society as a useful and happy Christian citizen.

NOVEL BAZAAR PLANNED BY CHURCHWOMAN'S CLUB FOR NOVEMBER 5 AND 6

An outstanding feature of the Annual Bazaar of the Churchwoman's Club to be held November 5th and 6th, from 10:30 A. M. to 10:00 P. M., will include an Investment Table, Children's Corner, and an Exchange Table. The Club is also featuring a Food Shop with food made from prize recipes in Philadelphia home kitchens. The Club is planning a delicious waffle lunch each day at 1 o'clock. Tea will be served in the Tea Garden from 4 to 5:30, and Supper from 6 to 7:30. It is requested that reservations for supper be made at least one day in advance by telephoning to the Club or writing to Mrs. John Hurst, 134 South 22nd Street. Admission to the Bazaar is free.

REQUEST MADE FOR NAMES OF CHILDREN UNDER FIVE

Names and addresses of all children under five years of age who are known to be hard of hearing are asked for by the Philadelphia League for the

PUT AN
ocean's edge
TO YOUR
THANKSGIVING
APPETITE AT

Chalfonte-Haddon Hall

If ever an appetite should be in good trim, Thanksgiving is the time. Come down and sharpen yours by the sea—then regale it traditionally at these holiday-minded hotels.

What a feast it will be! Your own family table, free from the fuss of arranging dinner at home. Your own family turkey, too, trailed by a troupe of good things, with our chef's particular pumpkin pie proudly bringing up the rear.

Repose after such a repast is doubly enticing on our long Ocean Decks. Here, wrapped in a rug and turned to the sun, you may dream to the muffled drum of the surf. Or, take a chair at our lobby door and roll merrily along by the azure sea.

Of course you'll stay through Sunday. For why go home when the golf is so good at Northfield? . . . when there are spirited horses to be cantered on the sand, squash games to be played, dances, concerts, and varied entertainments to attend within the hotels?

$7 up at Chalfonte, $8 up at Haddon Hall, single, American Plan. $5 up at Haddon Hall, single, European Plan. Special weekly rates.

Leeds and Lippincott Company

ATLANTIC CITY

Hard of Hearing and asks that such names be reported to the Committee on Pre-School Training of the League, at the headquarters, 105 S. Eighteenth Street.

The League has been studying the work done elsewhere for the hard of hearing and deaf children in the use of special methods to enable them to take their place with normal children. A census of all such children under five years of age in Philadelphia and vicinity is being made, and the co-operation of the Parishes and Missions of the Diocese is requested.

STUDY COURSE IN CHILD WELFARE METHODS OPENS NOV. 5 IN CHURCH HOUSE

Registrations are still coming in for the course that is to be given by Miss Mary Brisley on "Recent Trends in Child-Caring Agencies." This course is sponsored by the Department of Christian Social Service, and will be of interest to all who are concerned in the large social service undertakings of the Church, and of special interest to members of the Executive Boards of our children's agencies and institutions. There are to be four morning sessions on Tuesdays in November—from 10:30 to 12:30 at the Church House, 202 S. 19th Street.

Miss Brisley, known chiefly for her work on the National Board of the Church Mission of Help, and now also a lecturer in the General Theological Seminary, is an expert in this field. Although the lectures will be non-technical in character, they will be focussed upon actual experience with children and young people, and will have a concrete and practical as well as a general educational value. At each meeting there will be opportunity for questions and informal discussions.

Further information as well as registration blanks may be obtained at the Information desk in the Department of Publicity, Church House, or from Mrs. William Jefferys, Rosemont, Pa.

Few realize the extent of the child welfare work carried on within our Diocese—Nine Agencies! Burd School, Church Home, Church Farm School, Children's Dept. of the City Mission, Church Mission of Help, Home of the Merciful Saviour, House of the Holy Child, House of St. Michael and All Angels, and Sheltering Arms. Though only two of these agencies receive direct Diocesan appropriations annually, all of them are dependent more or less upon this voluntary financial support of our Church people.

For several years the Board members and the professional workers in these agencies have been getting together occasionally for better acquaintance, for sharing information and experience, and discussing the problems of child welfare administration. This November course of study is an outgrowth of the cooperative interest that has grown up through these inter-agency meetings. Enrollment, however, is not limited either to members of the Department of Social Service or to persons connected with Boards and Committees of children's agencies. Everybody who is interested in Church social work is cordially invited to join the class.

RECORD OF SIXTY YEARS WITHOUT ONCE MISSING SUNDAY CHURCH SERVICE

The recent illness of Miss Helena R. Dimmick, a faithful communicant and teacher in the Sunday School of the Church of the Incarnation, Broad and Jefferson Streets, brought to notice a most unusual record for faithful attendance at Church services that The Church News feels should be known throughout the Diocese.

On Sunday, July 4, was the first time in 60 years that Miss Dimmick had failed to be present at the Sunday service. In adition to being for many years a teacher in the Sunday School, Miss Dimmick is also head of the Chancel Committee. She was taken ill a few days before July 4. The Rev. Dr. N. V. P. Levis, Rector of the Incarnation, speaks in the highest terms of her consecration and devotion, and expressed his great joy in being able to announce that with her returning health she is once more able to worship in the Church where she has been so faithful and such an example. Dr. Levis is especially thankful that Miss Dimmick will be able to continue to head the Chancel Committee.

CHURCH PERIODICAL CLUB

The regular meeting of The Church Periodical Club is usually on the fourth Friday in the month, but at the September meeting a vote was made and carried to meet on Wednesday, October 30th, instead of Friday, the 25th, so as to be a part of the Diocesan Conference for Women. Plans were made for sending Christmas cheer to those who, otherwise, might find the Yuletide season dull. Details also were worked out for a Luncheon, to be served at Furmann's Inn on November 22nd, with Mrs. Robt. E. Scheer of St. John's, Lansdowne, as chairman, assisted by Mrs. Florence Dilmore, Epiphany, Sherwood. The proceeds are to be used for our library work.

M. M. N. O.

"It is God the world needs, whatever the cry of the world may be."

BISHOP'S CONFIRMATION APPOINTMENTS DURING NOVEMBER AND DECEMBER

Following is the schedule of the Bishop's Confirmation Appointments for November and December:

Nov. 1—All Saints Day (Friday).
Evg.—Fallsington, All Saints.

Nov. 3—Twentieth Sunday after Trinity.
A. M.—Langhorne, St. James.
P. M.—New Hope, St. Philip.
P. M.—Buckingham, Trinity.
Evg.—Hulmeville, Grace.

No. 6—Wednesday.
Evg.—Andalusia, Redeemer.

Nov. 10—Twenty-first Sunday after Trinity.
A. M.—Pottstown, Christ.
P. M.—Royersford, Epiphany.
Evg.—Phoenixville, St. Peter.
A. M.—Conshohocken, Calvary.

Nov. 17—Twenty-second Sunday after Trinity.
A. M.—Conshohocken, Calvary.
P. M.—Phila., Nativity Chapel, Germantown.
Evg.—Phila., St. Ambrose.

Nov. 24—Sunday next before Advent.
A. M.—Whitemarsh, St. Thomas.
P. M.—Gwynedd, Messiah.
Evg.—Ambler, Trinity.

Nov. 26—Tuesday.
Evg.—Phila., Epiphany, Germantown.

Nov. 28—Thanksgiving Day (Thursday).
A. M.—Phila., Incarnation.

Dec. 1—First Sunday in Advent.
A. M.—Norristown, All Saints.
P. M.—Norristown, St. Augustine.
Evg.—Norristown, St. John.

Dec. 4—Wednesday.
Evg.—Phila., St. John Baptist, Germantown.

Dec. 5—Thursday.

Dec. 8—Second Sunday in Advent.
A. M.—Rockledge, Holy Nativity.
P. M.—Phila., Emmanuel, Holmesburg.
Evg.—Phila., St. David, Manayunk.

Dec. 13—Friday.
Evg.—Phila., St. Barnabas, Germantown.

Dec. 15—Third Sunday in Advent.
A. M.—Phila., Calvary, Germantown.
P. M.—Phila., St. Stephen, Wissahickon.
Evg.—Phila., St. Luke, Germantown.

Dec. 18—Wednesday.
Evg.—Ardmore, St. George.

Dec. 19—Thursday.
Evg.—Phila. House of Prayer, Branchtown.

Dec. 22—Fourth Sunday in Advent.
A. M.—Phila., St. Peter, Germantown.
P. M.—Cheltenham, St. Aidan.
Evg.—Phila., St. Matthias.

Dec. 29—First Sunday after Christmas.
A. M.—Phila., All Saints, Torresdale.
P. M.—Phila., Ascension, Rhawnhurst.
Evg.—Phila., St. John Free.

Girls' Friendly Society Launches Program for Year

Already Branches of the G. F. S. in the Diocese have started busily on their seasonal programs of Parish assistance, missionary and social service and a program of Diocesan activities that will all look toward the celebration, in the Spring, immediately following Easter, of the 50th anniversary of G. F. S. Diocesan organization in Pennsylvania, when it is expected that the Presiding Bishop of the Church and the National President of the organization will personally bring the Diocese their messages and aims to start the second half of the century.

The Diocesan Choir, under the leadership of Mr. Uselma Clarke Smith, Dean of the Pennsylvania Chapter of the American Guild of Organists, has already started its rehearsals and the choir aims to reach a high point of perfection. The Diocese was given an opportunity to judge it at the recent Diocesan Conference of Women of the Church, as well as the Annual G. F. S. Service at St. Luke's Church in May. Much enthusiasm has already been shown in the venture and by the time the Anniversary Week rolls round it will undoubtedly prove well worth all effort expended.

The Holiday House at Cape May, N. J., enjoyed an unusually successful season, opening with a Conference for Branch Presidents and Associates, extending its usual hospitality on the first Saturday in August to the Senior Members' Club, and remaining open a week longer than usual for the accommodation of older members and their families. During the season many of its former friends visited the House and many new friends arrived to enjoy its hospitality. The first social event of the season was a card party, held at the Parish House of Christ and St. Michael's Church in Germantown, in aid of this well-loved service of the G. F. S. in the Diocese. Returns have not yet been registered, but it is hoped to realize a substantial sum for the House from this occasion.

The Diocesan Normal School has again included the G. F. S. in its schedule for the current season. Miss Margaret Smythe, Diocesan Head of Membership and National Chairman for Younger Members, will give a course of lectures entitled "Program Planning for Girls' Clubs," which indicates that the Diocesan Department of Education realizes that G. F. S. program material reaches out further than only to G. F. S. Branches, but is suitable for all girls' activities.

The Social Service Committee is sponsoring a trip to Girard College on November 16th. An opportunity will be given to visit all of the college buildings, especially the new Chapel. The G. F. S. Fund for Forward Work will be benefited by the small contribution given by each person attending this visit to one of the city's largest social service units.

The many friends of G. F. S. Christmas cards in the Diocese, not only in the Society, but among clergy and laity at large, will be glad to know that these cards will be again sold at the Church House and may be seen every week day, except Saturday, in the G. F. S. Room, from 11 to 1 midday. This year there is a packet of 15 artistic and beautiful imported religious cards for 85c and a box of 21 domestic cards with religious sentiment for 55c, five boxes or more, 50c per box. Postage is prepaid on these packages.

At the Spring Council Meeting, the G. F. S. added a sixth district to its Diocesan organization, by giving Bucks County a very successful and instructive Hobby Show, was held in September at the Parish House of Grace Church, Hulmeville. With their own Vice-President at work in their midst, it is felt that the Bucks County group will come to feel themselves much more a real part of the Diocese and be a strong link in the Pennsylvania G. F. S. work.

The first Sunday in November is Corporate Communion Sunday for the G. F. S. throughout the world, and all Branches in the Diocese will join with the G. F. S. everywhere in the great act of devotion that binds all members together in the great fellowship of Christ.

CHOIR VESTMENTS NEEDED BY NEW COLORED MISSION

The Very Rev. P. R. Stockman, Dean of the North Philadelphia Convocation, reports that St. Paul's Mission, North Penn, the new congregation of colored people in the North Philadelphia Convocation, which is the development of the "Village Chapel" started some time ago, needs a dozen cassocks and cottas of varying sizes for its Choir. The Dean announces that the Chapel Committee will be glad to make any repairs necessary in any vestments which any Parish may be able to contribute from its supply of used vestments. Goods can be sent in care of Mrs. Wells at the Mission, 2251 West Cumberland Street, or if notified, Mrs. Wells will arrange to have them called for.

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(Continued from Page 47)

service that we are permitted to render."

In conclusion, here are two stories the Bishop relates. The first one—

"Some monks were much distressed because no one of their number was musical, and they sang the service very imperfectly. By and by a musical monk entered the monastery. He led the singing beautifully and for six months they had been very happy. Then an angel came to the monastery to inquire why they had ceased to worship God. For six months God had not heard their worship. They told the angel of their skilful leader, and of their joy in listening to him. The angel replied that their leader had been thinking of his own cleverness and they of their own enjoyment, and that God had not heard them."

And the other story—

"The choirmaster had exhorted the choir boys to do their very best because the Vice-President of the United States was to be in church that morning. 'Yes,' supplemented the rector, 'yes, boys, and God is going to be in church. He is here every Sunday'."

Kind words do not cost much, but they are worth a heap.

(Continued from Page 53)

several millions of dollars of real property and other millions of endowments would be under control of vestries elected by exceedingly small congregations composed of very different people from those now composing them, it seemed to him that present vestries should also look forward and act accordingly. He felt that the then "Trustees of the Diocese" did not in their organization command that complete confidence which would be necessary in order to make the vestries of such parishes willing to place their funds in their care. One reason was that the charter did not make it compulsory for the Trustees to deposit the securities entrusted to them with a trust company. For years they had been so depositing them, but they did not have to, and might cease doing so. So "The Church Foundation" was chartered with a somewhat broader charter. The By-law of the Foundation, which can only be changed with the consent of the Convention, provides that the Fiscal Agent shall at all times be a Trust Company in Philadelphia "having an actual paid in capital stock of at least $3,000,000, and a combined capital stock, surplus and undivided profits of at least $5,000,000." The Capital stock of the Provident Trust Company of Philadelphia, as of October 1st, stood at $3,200,000, the surplus at $12,266,000, the undivided profits at $1,671,196.78, and the total of all three, $17,131,196.78.

The workings of this system is such that no officer of the Foundation has anything to do with the custody or handling of the securities in its several funds. If a security is to be sold, an order is given to an officer of the trust company, which transmits the order to a broker, to whom the trust company delivers the security and from whom it collects the proceeds. When one is bought the transaction is similar, and the security goes into the vault. If the undersigned, or any other officer of the Foundation wishes to see any security, he must obtain permission from the proper officials of the trust company, and word is telephoned to the vault, and the Foundation officer then knocks on the door of the vault, and an official inside looks at him through a small window, to see if he is the one entitled to entrance, and then admits him. And he does not go out thence with the uttermost farthing of a security without having left a receipt for it and without an order from upstairs to let him take it out. Once a year the auditing committee of the Foundation spends hours in the vault, actually handling every security which is listed on the list of securities

(Continued Next Page)

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(Continued from Preceding Page)

of the Foundation. State auditors do the same. And if there should be any loss of securities, by carelessness or theft, the Trust Company would be responsible to the Foundation.

—

Next month Mr. Hartshorne will tell of some of the problems the Church Foundation has had to deal with recently in the handling of investments and will explain why it has been possible to handle the trusts much more satisfactorily than if they were scattered among a number of different Vestries, Boards or Trust Companies.

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ST. JOHN BAPTIST VESTRY NOTES GROWTH OF NEW INTEREST AMONG MEMBERS

Encouraging reports were made to the Vestry of St. John Baptist, Germantown, at a meeting last month of the results of a review of the past six months since the possibility of suspending worship was set aside by the decision to maintain services in the belief that there was still a field for the Church's work in that part of Germantown.

The first step taken by the Vestry last spring was to call upon the Rev. Wallace E. Conkling, Rector of St. Luke's, Germantown, to ask if he would help by taking the Parish under his pastoral care. The Rector of St. Luke's, with the consent of his own Vestry, volunteered to assume the responsibility, without a stipend..

Reports were submitted to St. John the Baptist Vestry at last month's meeting that about $1000 has been spent since May on improvements to the property, and that it was raised entirely by the people of the congregation. Plans were made at the meeting to have the interior and exterior of the church repainted in the near future and to install a modernized lighting system. The view was expressed also that as a result of the revival of interest the Vestry is hopeful of being able to provide an allowance for a Curate in 1936 to work under the direction of Fr. Conkling.

It was on April 5th that the Rector of St. Luke's took St. John Baptist under his pastoral care, in addition to his care of St. Luke's. One of the first efforts was in the making of needed repairs and improvements. Included in the first upward movement was the instalment of eight new windows to replace those which have been there since the church was built eighty years ago. Seven of the new windows are in the Nave and one in the Baptistry. None of the old windows was a memorial. Incorporation of some of the glass from the old windows was a source of gratification to the people of the Parish.

At the Patronal Festival of the Parish which began on Sunday, June 23rd, the eve of St. John the Baptist Day, the Rector officiated at the Blessing of the new windows at a Festival Evensong and Te Deum. Among those for whom the new windows were made Memorials are two former Rectors, the Rev. George W. Lincoln and the Rev. Dr. Charles Henry Hibbard; also a former Rector's Warden, Dr. William H. E. Wehner and a faithful Parish worker, Miss Fanny D. Abbot.

The Trinity-tide meeting of the Southwestern Church School Association will be held Tuesday, November 5th, in the Church of the Holy Comforter, Aronimink. "Worship in the Church School" will be the subject with a discussion at 5.30 P. M. The address will be by the Rev. Philip H. Steinmetz.

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For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

HAROLD GOODWIN, ESQ.

By the death of Harold Goodwin, Esq., on August 17, 1935, in his 85th year, The Evangelical Education Society lost one who was for many years a leader in its councils, and one of the staunchest and most faithful maintainers of its principles.

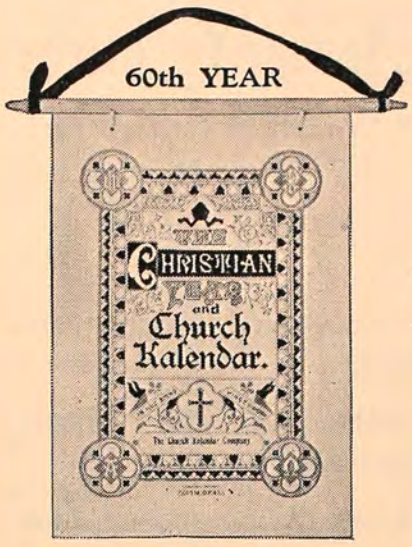
Of New England stock, he was born in Brunswick, Maine, in 1850, the son of the Rev. Daniel R. Goodwin, D.D., who was one of the leading educators of his day; at one time Provost of the University of Pennsylvania, prominent for years in the General Convention as Chairman of the Committee on Canons and closing his career as the Dean and Professor of Systematic Divinity in the Philadelphia Divinity School from 1868 to 1883. A staunch Protestant and a brilliant logician, Dr Goodwin transmitted many of his convictions and talents to his son, who from 1892 to 1932, a period of forty years, was a trustee of the Philadelphia Divinity School and from 1887 was a Life member of the Evangelical Education Society of the Protestant Episcopal Church and of the Evangelical Knowledge Society. He was some years a Vestryman of the Church of the Saviour. He was also for many years a Vestryman of St. Martin's, Marcus Hook, and as its deputy to the Diocesan Convention was an active participant in debates and business of the Diocesan Convention.

In many respects it would be difficult to overestimate his value to this Society. He served for years as its legal adviser, was unfailing in his attendance at all meetings of the Executive Committees, was indefatigable in his efforts to gain new members; spared no time nor pains in carrying out the Society's decisions. He was ever a stalwart maintainer that the Reformation of the Sixteenth Century in England had registered gains that the Church could never afford to lose. His Evangelicalism was based upon much study of history, of the scriptures and of the standards of our Church.

Like a true Evangelical, he built his hope upon the sure foundation of God's forgiving love as revealed by Jesus Christ. Brave toward man, his attitude toward God was one of penitence, faith and dependence.

Long will his services and example be gratefully remembered by this Society.

CARL E. GRAMMER, *President.*
CHARLES H. LONG, *General Secretary.*



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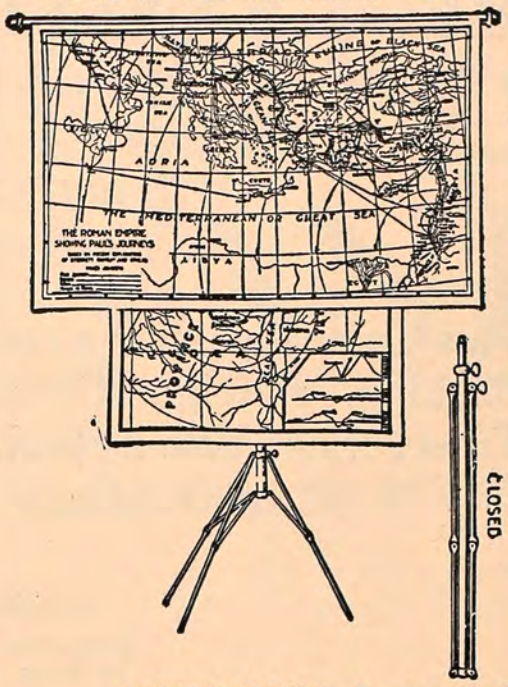

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Member of Federal Reserve System

15TH AND CHESTNUT STREETS

PHILADELPHIA

This Company offers a complete service, including General Banking, Foreign Exchange, Personal and Corporate Trust Service, Safe Deposit Facilities and Savings Accounts.

Accounts of Individuals, Firms and Corporations Solicited

BRANCH OFFICES

COMMERCIAL TRUST BRANCH
15th Street and South Penn Square

LEHIGH AVENUE BRANCH
1006 W. Lehigh Avenue

INDEPENDENCE HALL BRANCH
517 Chestnut Street

WOLF STREET BRANCH
7th and Wolf Streets

BAINBRIDGE STREET BRANCH
5th and Bainbridge Streets

BALTIMORE AVENUE BRANCH
4826 Baltimore Avenue

69TH STREET BRANCH
7018 Garrett Road

WALNUT STREET BRANCH
45th & Walnut Streets

GIRARD AVENUE BRANCH
7th St. and Girard Avenue

ARDMORE BRANCH
7 E. Lancaster Avenue

Chartered 1836

ESTATE TAXES REQUIRE CASH

Because few estates contain sufficient cash to cover estate and inheritance taxes, this need is often supplied by Life Insurance.

For several reasons, Life Insurance for tax purposes may be applied most effectively and economically by means of a LIFE INSURANCE TRUST.

Provision for this and other needs in your estate is particularly important at this time. Consultation with a member of our Estate Planning Staff is invited.

Girard Trust Company

Broad and Chestnut Streets Philadelphia

FIDELITY-PHILADELPHIA TRUST COMPANY

Organized 1866

EVERY TRUST SERVICE

135 South Broad Street

325 Chestnut Street 6324 Woodland Avenue